

CLERGY IN CRISIS: RUNNING THE RACE TOWARDS HEALING  
USING CRISIS INTERVENTION AND  
PASTORAL PRESENCE

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## **ABSTRACT**

### **CLERGY IN CRISIS: RUNNING THE RACE TOWARDS HEALING USING CRISIS INTERVENTION AND PASTORAL PRESENCE**

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The context of my research was held in a two day teaching and interactive workshop at New Bethel AME Church in Lithonia, Georgia. The problem in question was to determine the reasons why clergy face burnout within their context of ministry. The workshop included teaching clergy and lay the definition of crisis, types of crisis, and methods of healing, to include pastoral presence. A mixed methodology of qualitative and quantitative surveys were used to conduct and analyze responses from cross-sectional and longitudinal participants. The hypothesis tested if crisis workshops are taught, then the levels clergy burnout and crisis would decrease.

## **ACKNOWLEDGEMENTS**

I Thank God for this moment of sharing, reflection, and opportunity to follow God's calling and guidance during this long and deep reflective process. With God I could not have accomplished this moment, nor even imagined that it would be possible in my human frailty. God heard my cries, my frustrations, and my prayers as I continued to study and pray.

I give thanks to my husband, Lester, and our sons Marcus and Brandon, for their unending support throughout this process. Through prayer, presence, email, phone calls, you have provided prayer, while I stayed awake countless nights, studying, reading, typing, and even brewing the coffee to stay awake. Marcus and Brandon, thank you for telling me "keep on going...I'm proud of you mom; we know you can do it! Throughout my physical challenges, I have appreciated all of your love, encouragement, and presence.

Thanks also goes to my United Theological Seminary mentors Drs. Thomas Francis, Sharon Ellis Davis; consultant Dr. Jerome Stevenson, and Dean Dr. Harold Hudson; Professional, Peer and Context Associates: Dr. Bridget Weatherspoon, Rev. Carolyn Thomas, Rev. Yvonne Wallace, Rev. Dr. Teresa Fry Brown, and Pastor Richard Allen Washington and editors Keith Hinch and Betty Landrum, who journeyed with, listened to, and guided me through this difficult and pastoral care journey. Your joy, laughter, and advice to keep using the gifts, that God has given me and to continue on this journey towards completion.

To my colleagues and sisters in the Rev. Arthurine Bishop and Minister Audrey Thomas, who continue to sit side-by-side with me during countless classes, and sister-girlfriend times of sharing, listening, and encouraging me to write, write, write. Your invaluable friendship has been and will always be a blessing to me.

And finally, to my parents, the late Rev. Ryland Michael Currie and Olga Mae Currie. He was the true example of a pastor, a father, and pastoral care provider. He instilled within me how to love God, the church and what it meant to serve the people. The day before he died, he told me, “The best way to serve the people is to be present with them and listen to their story, for then you will help them to heal.” My mother, who every morning, sat in her chair praying and reading her morning devotions. Thank you Mom for instilling the love of God within me and teaching me never to stop talking to God.

## **DEDICATION**

I dedicate these words of encouragement, healing, and guidance to all the clergy women and men, those entering and looking to hear from God to enter into this personal and intimate walk with God through ministry. Psalm 121 encourages us to “Look to the Hills from where your help comes from. Your help comes from God who made the heavens and the earth. God will not allow you to stumble and fall but will be with you always.” Never forget that God is the one guiding you in your purpose. Even when events and experiences do not seem to meet your needs, or detracts from your purpose, seek God in prayer. You will be successful, you will be purposeful, and you will be healed from all situations and crises.

Be present with others in this journey and those that God has planned for you. God knows your beginning and your end. God is not through with you yet. Continue on your journey and be present with others. The crisis you experience will fade away as you receive the pastoral presence of Jesus Christ in your hearts.

I pray you peace and love.



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## **ABBREVIATIONS**

AME	African Methodist Episcopal
AMEZ	African Methodist Episcopal Zion
CME	Christian Methodist Episcopal
COGIC	Church of God in Christ
LASB	Life Application Study Bible
NIB	New Interpreter's Bible
NIV	New International Version
NLT	New Living Translation
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
UMC	United Methodist Church

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The worldview that underlies the pastoral ministry is grounded in eternal hopefulness. To be a pastor means to be eternally hopeful. Other professionals may be hopeful by virtue of their own personal attitudes toward life or their own religious faith, but pastors are hopeful by virtue of their profession. . . . I believe that the basic and fundamental role of the clergy is to be providers or agents of hope, and it is terribly difficult, if not impossible, to be an agent of hope if one has oneself lost hope.

— George M. Furniss, *Spirituality and Hope in Pastoral Care*

## INTRODUCTION

I call myself a Pastoral Theologian because I encounter, envision, and enlighten others in the teachings of God. I engage in self-reflection because in this temporal life along with my quiet persona, there is always a constant desire to be perfect (knowing that there is only one person who is perfect, God.) I rely on involving myself in daily life-giving challenges because I am introspective. I get mad at issues-quietly; I encourage peace-quietly; I increase my emotional investment in chaotic situations through pastoral presence with others.

The question remains, how can I, a pastoral theologian who is self-reflective, temporal, life challenge seeking, peace loving, and giving individual thrive? The answer is simple and straightforward- - Crisis is my middle name, and it is also yours. How can I be so bold to state this personal, yet aggressive and accusatory adjective to each of you when I do not know your personal story? As a pastoral caregiver, there are risks I take daily: as a chaplain, a minister, a parent, a wife. My life and yours is full of daily experiences that thrust us into the crises in life. And it is here that I begin my story.

During semester one of this Doctor of Ministry degree, our cohort was assigned to read Patricia Crantons' *Professional Development as Transformative Learning: New Perspectives for Teachers and Adults*. After what seemed like three months of reading only two pages per day I finally sat down and began to read; not from chapter three through five and eight, as assigned, but from chapter one. The reason I began from

chapter one is because I believe the basis of a story's design, telling, and development starts at its beginning. And I am glad I did.

Chapter One, "Preparation and Development of Adult Learners", revealed that professional development of educators is based upon the context and experience in which they learn. Cranton states, "I describe how an educator's development can be transformative ... transformative learning occurs when an individual has reflected on assumptions or expectations about what will occur, has found these assumptions to be faulty, and has revised them."<sup>1</sup>

This transformative moment became the definition of my project, through the synergy of my spiritual autobiography, context, historical, theological, theoretical, and project, resulting in the project title, "Clergy in Crisis: Running the Race Towards Healing Using Crisis Intervention and Pastoral Presence."

Cranton further solidified my defining moment by stating, "When reflection focuses on premises (that is, why is this important in the first place?), it has the potential to lead to transformed meaning perspectives or changed ways of seeing the world." She calls this process "emancipatory learning"—becoming free from forces that have limited our options, forces that have been taken for granted or seen as beyond our control."<sup>2</sup> With the realization that self-direction *is* (emphasis mine) a key component of professional growth, the vision came to life, and the goal was formulated. In chapter eight, Cranton terms this as the process for "creating a new vision of Professional Growth," of the new learning model as a "Vision."

<sup>1</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 2.

<sup>2</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 2.

In chapter eight, *Creating a New Vision for Professional Growth*, she reveals, “educators’ influences on context, organization, and culture. . .who have reflected on and revised their notions of practice are likely to make contextual changes as a part of their development. When educator’s development is critically reflective or transformative, it will often lead to organizational, institutional, or community change.”<sup>3</sup> Cranton refers to “Candy’s four dimensions of self-directed learning as a framework to discuss strategies for educator’s development. He refers to four distinct (but related) phenomena: ‘self-direction’ as a personal attribute (personal autonomy); ‘self-direction’ as the willingness and capacity to conduct one’s own education (self-management); ‘self-direction’ as a mode of organizing instruction in formal settings (learner-control); and ‘self-direction’ as the individual non-institution pursuit of learning opportunities in the ‘natural society setting’ (autodidaxy).”<sup>4</sup>

Embracing Candy’s four-faceted model of self-directed learning began in my personal inward reflection, writing, and sharing my spiritual autobiography with my peer group. This process was not easy, as I wanted to keep my personal life personal, as Mom would tell me, “keep your dirty laundry in the hamper, but don’t show them on the line for all to see”. Great advice but the first semester was about ‘airing my life to others’, with individuals I did not know personally. I could no longer keep this a secret and I had to begin the process of healing from my own personal crisis.

<sup>3</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 157

<sup>4</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 52.

Having written my spiritual autobiography for admittance to past CPE units, seminary, employers, and the admission process into this Doctor of Ministry program, I could not use those writings for the first semester, but had to revisit my past. Semester One's intensive "Preaching for Church Growth and Renewal", taught us "church growth involves growing beyond our inner self," and writing a forty-five page spiritual autobiography was not only daunting but through this intensive, gave me the format and tool to realize who I was from the beginning of my life and when spiritual formation had begun.

Applying Candy's second dimension of "self-directed learning, self-management,"<sup>5</sup> I had to develop and integrate time management throughout the week to involve specific times during the day to read and write. Learner control occurs when the educator serves as the resource person or facilitator. Within this aspect of autodidactic learning, learner control can be viewed as both a goal and a process. The goal is for the educators to be able to make decisions about their professional development within institutions and organizations.<sup>6</sup> In other words, I had to learn it on my own.

I was convinced that to totally grow in learning and teaching, I had to write down my goals, which outlined the process that needed to be followed. This doctor of ministry program at United Theological Seminary is process-oriented. It permitted me to understand that there is a process in which to follow, goals that had to be set, and the end results was to produce a project that will impact the world, church, and community. This

<sup>5</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 52.

<sup>6</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 66.



autodidactic process revealed my spiritual self was not growing relative to my personal transformation of self.

Cranton “describes self-directed learning as occurring when the learner:

- Chooses to learn.
- Consciously changes behavior, values, or knowledge.
- Makes choices as to how to apply, what to read, what to do.
- Is conscious of change and growth and can describe them.
- Is free to speak, listen, interact, and consult.
- Is free to challenge and question.”<sup>7</sup>

I defined my transformation beginning at birth, leading to my spiritual formation and further development into my life as a minister within the AME Church. My spiritual autobiography serves as the foundation of my spiritual growth and definition of the project addressed in this writing. This spiritual autobiography is my personal story and observations of my life to date, written from the heart, with sweat and tears as the ever changing sea of life, and the moment when I knew my project would be the results from this introspective moment.

I was born to a single twenty-two year old Jewish woman and African American man in New York City in 1959. I never met her but I can presume that she may not have had the conversation with her mother concerning my birth, nor the choice to raise me. Born during an era, unlike this twentieth and twenty-first centuries, single motherhood was not widely accepted, coupled with a bi-racial birth to an unwed mother. There was ethnic, racial, and economic strife. This period was twelve years post-depression and

<sup>7</sup> Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*, (San Francisco: Josey-Bass Publishers, 1997), 56.

four years before President Robert Kennedy's assassination. It was a period in United States history where the morality, psychological, financial, and ethnic temperatures rose and fell like the numbers on a thermometer.

This young girl, my mother, may or may not have had the conversation with her mother. Her hidden conversation and thoughts will never be known to me, but her love was very evident. I was placed in the Louise Wise Adoption Agency, where I remained until I was eighteen months of age. I was told by my adoptive mother that when they arrived to pick me up, I had bruises all over my body. I never knew my attackers, their faces, or the number of times I was assaulted. But I did know that the Love of God was present. I now had a new home with warm clothes, a roof, and the love of two parents who were unable to conceive a biological child.

My physical birth grew and transformed into a spiritual rebirth. As I grew into this family, I was surrounded by a pastor, a father and a mother who loved me unconditionally. I had parents who chose to raise this light-skinned, long-haired child as their own. Having no other siblings to play with, I grew up as an only child of privilege. I never knew lack and had the comforts of a roof over my head, clothing on my back, and food in my belly. I did not have siblings, but grew to know my cousins. My (adoptive) mother and father came from the parishes of St. Ann's and Trelawny, Jamaica, West Indies respectively. My mother had three sisters and a brother. Dad had two sisters and three brothers. These aunts, uncles and their children eventually came to live with us in the South Bronx.

Living a sheltered life, I did not have many friends in my young life. I was a product of mixed racial heritage; Jewish and Black. My adoptive mother never knew her

father and was raised by her mother and grandmother. It was into this English-based family I was raised. My adoptive family never told me of my adoption until the age of forty six while preparing for my godfather's funeral.

Throughout my childhood through the college years, I had a feeling that I was not my parents child. I did not look like them, talk like them, or even have the same interests they did. My mother loved to garden; I hated it. She loved to spend time knitting and sewing; I did not acquire the ability to do that well. I did not even enjoy cooking; she did. My father spent many hours in church, of which I did enjoy. I found solace there, a peace and presence from God that provided me comfort. I felt at home.

My father was the pastor of the church and also my mentor, my spiritual guide, and my protector. There were many nights where I would find myself in conflict with my mother because "I didn't do the same things she did." I did not embrace her culture of being from Jamaica. She was always critical of my looks—my hair was too long, my skin too light, and my father paid more attention to me than he did to her. She became jealous of this relationship and told me one evening, "I hate you because you have a better relationship with your father than me." This hurt me to my core and from that day until about eleven years ago, we had a conflicted relationship.

This conflict in relationship between myself and my mother caused me to retreat inwardly, questioning my self-worth. But my father always encouraged me "do not let her (my mothers') words hurt me." I could not understand those words then, but over the years I came to the conclusion that my mother too was hurting. In prior conversations with her, she would tell me that she did not know her father and therefore her anger made sense to me.

My mother always felt I was going to be ‘taken’ away from her, so she never let me out of her sight. She adopted me in secret because she did not want her friends and family to know she could not hold a pregnancy (she had had five miscarriages) and this gave her great grief. She spoke to her dear friend who informed her, “I know of an agency that has babies for adoption”. “She went to the adoption agency, saw me in the room and said to her husband, “I want that baby”, pointing to me. After all the paperwork was completed, I was ‘purchased’ for seventy-five dollars through the Civil Courts of Adoption and then brought home.

I found this out a few weeks before the funeral of my godfather. I was forty six years old. The emotions were high that day and after the direct questions to my father, “Am I adopted?” and his answer was “Yes.” My mother cried out saying, “Now look what you’ve done. All I have taught her has gone down the drain.” She then turned away from me and began to cry. My father asked one thing of me, “Don’t leave the family please.” I replied, “I won’t.” That funeral was more than the death of my godfather; it also signaled for me the death of the life and identity I had come to know and embrace as mine.

The story which I had been told concerning my birth story had been a lie. My adopted mother told me she birthed me at age thirty seven, after many unsuccessful attempts to carry children. No reference was made to my Jewish heritage, only occasional bagels and lox lunches offered by my aunt. So many questions, not enough answers, at least not yet. I did not know who I was, and had begun to go into a deep depression. By this time I was married with two young boys. I did not know where to turn, but to God. I did not talk to my parents for the next four months, because I had a lot

to process. Who am I now? Which experiences of my life or identity do I hold onto—was I African American or Jewish? What would I do with the Jamaican heritage which had been ingrained within me all these years? What were my next steps?

After many months of reflection and prayer, I finally asked my parents, ‘why did you not tell me I was adopted when I was younger? I could have been searching for my birth mother.’ My mother replied, “I didn’t want you to leave us. I (we) was (were) scared.” I replied, “I would not have left but it would have answered a lot of questions I had growing up.” Before my mother died, she asked me to forgive her for everything. I replied “I do.” She died in December 2007 at the age of ninety two in hospice from Alzheimer’s disease.

This story, my story, clearly reveals the necessity to know the background of an individual before you begin to heal them from their crisis. “The fact that crisis intervention is being widely used by those in the helping professions, individuals from all walks of life and age groups and with diverse problems and varying cultural backgrounds have responded to the skilled use of crisis intervention.”<sup>8</sup> The juxtaposition of religious and psychological intervention must be considered when identifying crisis experienced by clergy.

David Mann’s, “Open My Heart, Heal My Soul: Living the Grace-Saturated Life,” states “that we are like the walking wounded.” Some of us cover our wounds better than others and thereby avoid attention being drawn to our “limping”<sup>9</sup> This is evidenced every Sunday morning in worship when we may be asked, “How are you doing?” and we

<sup>8</sup> Donna C. Aguilua, *Crisis Intervention: Theory and Methodology*, Eighth Edition, (St. Louis, MO: 1998), xi.

<sup>9</sup> David Mann, *Open My Heart, Heal My Soul: Living the Grace-Saturated Life*, (Eugene: Resource Publications, 2013), 8-9.

would respond in unison, “Blessed in the Lord and Highly Favored.” This mask of making it seem that everything is alright, in fact prevents us from seeking help. We want everyone to think that in our clergy role, we do not hurt. But, we in fact are like jars of clay, being molded daily. Because we live in a world that has been marred by sin’s impact and is not functioning as it was created to. We, as part of that creation, are also impacted by sin.”<sup>10</sup>

“Spirituality is more concerned with direct experience of latent higher consciousness within one's self, i.e. the internal space, whereas religion is an institutionalized set of beliefs, practices, and guidelines that an individual adopts and follows.”<sup>11</sup> “In recent past, several neurocognitive researches have been attempted to comprehend the impact of spiritual activities on human brain. It has been found that prefrontal lobes of monks are lit even when they are not meditating and this area is responsible for positive emotions,<sup>12</sup> suggesting that meditation leads to a metamorphosis of brain structure to emit positive emotions.”<sup>13</sup> Spirituality and the field of mental health have one common major goal, i.e. to alleviate emotional suffering, to liberate and blossom the self. A major goal of mankind since ages has been to seek liberation from suffering, both physical and mental. Every civilization, culture, and society came out with

<sup>10</sup> David Mann, *Open My Heart, Heal My Soul: Living the Grace-Saturated Life*, (Eugene: Resource Publications, 2013), 8-9.

<sup>11</sup> Pulkit Sharma, R. Charak, and V. Sharma, “Contemporary Perspectives on Spirituality and Mental Health,” *Indian Journal of Psychological Medicine*, accessed March 15, 2017, 2009; 31(1):16-23, doi:10.4103/0253-7176.53310.

<sup>12</sup> RJ Davidson, J. Kabat-Zinn, J. Schumacher, K. Rosenkranz, D. Muller, SF Santorelli, et al., “Alterations in brain and immune function produced by mindfulness meditation”, *Psychosomatic Medicine*, 2003; 65:564–70, [PubMed].

<sup>13</sup> Pulkit Sharma, R. Charak, and V. Sharma, “Contemporary Perspectives on Spirituality and Mental Health,” *Indian Journal of Psychological Medicine*, accessed March 15, 2017, 2009; 31(1):16-23, doi:10.4103/0253-7176.53310.

their unique solutions to deal with suffering. Almost all ancient civilizations had a strong belief in God, soul, and spirituality and well laid-down means and methods through which spiritual enlightenment could be attained.<sup>14</sup>

The clergy person is responsible for the soul care of a(n) individual(s), whereas the psychologist is responsible for assessing and assisting the person in understanding the modes of their behavior and how their reactions may cause unwanted crisis in their lives.” It is the interlocking of these two areas of focus that may in part or whole result in a perceived crisis by the clergy person.

This writing is divided into six chapters: 1) Ministry Focus, 2) Biblical Foundations, 3) Historical Foundations, 4) Theological Foundations, 5) Theoretical Foundations, 6) Project Analysis, culminating in Summary of Learnings throughout the Doctor of Ministry Focus group.

Chapter One defines the Ministry Focus in which this study took place, specifically in the southeastern State of Georgia. The history of the contextual study took place within the African Methodist Episcopal Church. Along with the identification of the context, the influence of the spiritual autobiography on the ministry focus will be revealed, along with the importance of why the spiritual autobiography is required before choosing the context of study. Definitions of Crisis, Crisis intervention, pastoral care and the identification of the audience, namely the clergy and lay will also be mentioned.

Chapter Two, the Biblical Foundations identifies the Old Testament and New Testament scripture that reflect the basis and story of the spiritual autobiography. The

<sup>14</sup> Pulkit Sharma, R. Charak, and V. Sharma, “Contemporary Perspectives on Spirituality and Mental Health,” *Indian Journal of Psychological Medicine*, accessed March 15, 2017, 2009; 31(1):16-23, doi:10.4103/0253-7176.53310.

Old Testament Scripture Lamentations 5:1-22, reveals the emotions of the Israelites abandonment and loss of a safe place to live, as well as how the prophet Jeremiah witnessed their sadness, bitterness, and loss of their home, their religious place of worship and their identity. Jeremiah intervened on their behalf as he asked God to forgive them. This chapter which is ground in the pastoral care and intervention of clergy, families, and the church is mentioned. The New Testament Luke 15:11-32 reintroduces the reader to the story of the Prodigal son and how his irresponsible decisions and subsequent consequences of leaving home too early, resulted in forgiveness by his father and not being disowned.

Chapter Three addresses the Historical Foundation of crisis, explores the contributing factors related to burnout or leaving ministry, reasons for crisis intervention, exploring forgiveness and grace are explored. The historical treatment of crisis within the church, the Bible and other organizations will also be explored.

Chapter Four addresses the Theological Foundations of the narrative basis for providing Christian and scriptural care through the narrative theologian of Paul Tillich and liberation theology of James Cone. The story that you as a clergy person can listen to intently from your congregations, will assist you in providing compassionate care and identifying the areas of crisis and how they influenced the person's psychological, emotional, and spiritual behavior. The levels of crisis intervention and their response to the individuals' narratives are introduced and explored.

Chapter Five addresses the Theoretical Foundations as they relate to the basic elements of burnout, reasons leading up to crisis, and the methods to handle them and areas where people reacted in anger, stomped their feet in protest, and even relied upon



their own thoughts instead of relying upon God. They also reveal God's reactions and punishment to stubbornness in love. God still loved those did not want to listen, spoke of ways to talk out the issue with those in authority over you and revealed God's love as the only method towards healing.

Chapter Six introduces the project "Clergy in Crisis: Running the Race towards Healing Using Crisis Intervention and Pastoral Presence to the clergy and lay at New Bethel African Methodist Episcopal Church, Lithonia, Georgia. The purpose of this project was to teach and introduce the topic of Crisis, to include its definition, types of crisis, and methods of healing from crisis, to include pastoral presence. The analysis utilized mixed methodology of quantitative and qualitative analysis concerning the effectiveness of teaching clergy and possibly providing crisis intervention programs to clergy, as tools to heal from crisis in ministry. Pre and post workshop surveys and a post workshop questionnaire was distributed, scored, and tabulated.

The hypothesis addressed in this writing is, 'if clergy attend and seek crisis intervention programs, emphasizing crisis definition, types of crisis, along with pastoral presence, there should be decreased instances of burnout or leaving the ministry, and increased healing from the narratives of their past.'

## CHAPTER ONE

### MINISTRY FOCUS

When Jesus says, “It is not the healthy who need the doctor, but the sick” he affirms that only those who face their wounded condition can be available for healing and so enter into a new way of living.

-- Henri Nouwen, *Henri Nouwen and Spiritual Polarities: A Life of Tension*

The context of this study takes place in the “Southeastern State of Georgia, which was established in 1732, the last of the original Thirteen Colonies. Named after King George II of Great Britain, Georgia was the fourth state to ratify the United States Constitution on January 2, 1788. It declared its secession from the Union on January 19, 1861, and was one of the original seven Confederate states. It was the last state to be restored to the Union on July 15, 1870. Georgia is the 24<sup>th</sup> most extensive and the 8<sup>th</sup> most populous of the 50 United States. From 2007 to 2008, 15 of Georgia’s counties ranked among the nation’s 100 fastest-growing, second only to Texas. Georgia is known as the Peach State and the Empire State of the South. Atlanta is the state’s capital and its most populous city.”<sup>1</sup>

The church’s context is in the county of DeKalb, which is Georgia’s third largest county with more than 700,000 residents calling it home. The county consists of portions

<sup>1</sup>About DeKalb County, assessed August 2013, <http://www.co.dekalb.ga.us/portals/about-us/index.html>.

of Atlanta, Avondale Estates, Chamblee, Clarkston, Decatur, Doraville, Dunwoody, Lithonia, Pine Lake, Stone Mountain, Tucker and several unincorporated areas. Four major interstates and MARTA (Metropolitan Atlanta Rapid Transit Authority) connect these counties. DeKalb is also the home of two busy airports DeKalb-Peachtree and also Atlanta Hartsfield airports; businesses, schools and research centers to include the “Center for Disease Control (CDC), the Yerkes Primate Center, the American Cancer Society and Emory University’s Rollins Research Center, Emory University and Agnes Scott College. DeKalb has emerged as one of Georgia’s most culturally diverse communities, speaking more than 64 languages representing Asian, Hispanic, European, and African cultures, as well as for asylum seekers displaced by war or turbulent political circumstances from Africa, Iraq, and Latino countries.”<sup>2</sup>

Pastoral Care and Counseling is my passion, which arose due to influences of intercultural diversity and cultures within origin my birth family (Jewish, European, and African American) and adoptive family (African American and West Indian). Through this passion, I began to develop speaking into and naming of those experienced aspects of life where the meaning of cultural sensitivity and insensitivity, defining validation and non-validation. Communication skill allowed me to meet with various cultures, races, ethnicities, and religions.

The context of ministry was defined and became my praxis for ministry. This praxis involves assisting and guiding clergy in defining and finding meaning of their call to ministry, identifying boundaries and barriers within ministry, and guiding them towards revitalization of their call and service to God. The clergy including women and

<sup>2</sup> *About DeKalb County*, accessed August 2013, <http://www.co.dekalb.ga.us/portals/about-us/index.html>.

men are always being challenged to outdo, outperform, outweigh, be present next to by and for those within their congregation yet seemingly have no one to turn to for their own needs. I began to peel away those layers of ministry which revealed and defined why I practice ministry. My passion and practice of pastoral care acquired and developed through years of education and clinical training. The skills which were developed included active listening, pastoral presence, and validating other's pain.

In deciding what needed to be researched, questioned, and which context to be analyzed, I revisited and rewrote my spiritual autobiography. In doing so a pattern began to emerge which revealed that I survived and excelled in areas relating to crisis. As an ordained itinerant minister within the African Methodist Episcopal Church (AME), I observed that the congregation wants more and more visitations, consultations, and advice from the senior pastor, the associate pastor, and the associate minister. The congregation complains of not seeing all the minister's work, what they mean of 'not work'.

Working in crisis situations has shown me my identity, pointed out that there were times where I became able to verbalize my feelings, and therefore encouraged those individuals and families to verbalize their own feelings and emotions. Listening skills further strengthened my resolve not to withdraw but draw towards situations requiring clergy presence.

However, throughout these encounters with others, I realized that another crisis began to emerge as I listened to other's stories; I was losing my hearing. In large and noisy crowds, I was unable to focus on what was being, often asking the person sitting next to me to repeat themselves two or three times.

I began to develop coping skills to compensate for this loss by either nodding or sometimes withdrawing from the conversation. Others began to take notice of this behavior then eventually stopped asking for either my assistance or participation within events. Another aspect of this hearing loss involved my asking other to repeat to me what was either asked or said in restaurants or meetings five, ten or fifteen minutes earlier.

This pattern was brought to my attention when during a conversation with my pastor, he mentioned this very same thing, yelling at me saying, “that question was just asked five minutes ago. Didn’t you hear it?” I replied, “No, in embarrassment.” This was a blow. I then shut down and stopped engaging in conversation and active ministry for a few weeks. During this time of reflection, which was undergirded by medical and psychological help, awareness grew where other persons also needed to be heard.

Self-identification evolved as I received and embraced my call to ministry which classified me as part of select groups of women and men who are ‘called, chosen, and set apart’ to serve God. This call to ministry (lay) was fulfilled through the Presbyterian Church in New York and the culmination of ordained ministry within the African Methodist Episcopal Church in Lithonia, Georgia.

The responsibilities of this call permit engagement in various preaching, teaching, and pastoral care contexts both within the local church and community. We are a segment within the church that is responsible for the spiritual, psychological, and emotional spirit of individuals within our care. From this context, I have felt that my role as a clergy woman is defined not only by my responsibilities, but also my experiences in the church, past and present.

Your definition of your own role as a clergy person may have a different perspective. In the context of this writing, there is a definition that will assist you in understanding of what the word ‘clergy’ means, with all its responsibilities, authority, and role as a shepherd. The writings of Greg Dues *Catholic Customs & Traditions: A Popular Guide* clearly defines clergy as “. . . that the sacraments and sacramentality of clergy share the divine presence of God in our congregations. We have always depended on the use of things, places, and persons to touch divine presence and to be touched by it. We believe that we come in contact with this “more” by way of sacraments and participating in the sacramental. By celebrating them, we preserve our fundamental religious beliefs and pass them on to another generation.”<sup>3</sup>

In deep thought these words celebrate the divine, the personal interaction we should establish with God and how that divinity and personal relationship must be shared with and embraced by both the people and clergy alike. However, when this personal interaction is skewered due to crisis, this sacred space can feel like a cold room on a winter’s night. The absence of a confidential and sacred space in the church needs to be present if the clergy man or woman is looking for a place to heal from their crisis. When we sing the song, “Welcome Into this Place”, we must ask ourselves if we are singing with sincere faith or just offering God lip service: “Welcome into this place, Welcome into this broken vessel, You desire to abide in the praises of your people, So we lift our hearts, as we lift our hands, as we offer up this praise unto your name.”

Culture is the collective programming of the mind that distinguishes the members of one group or category of people from another. It is those patterns of thinking, feeling,

<sup>3</sup> Greg Dues, *Catholic Customs & Traditions: A popular Guide*, (Mystic: Twenty-Third Publications, 2000), Sacraments, 144.

and acting - mental programs that serve as the software of the mind. The mental map that gives us the basic aspects of human belief, values, and behaviors. The sources of one's mental programs lie within the social environments in which one grew up and collected in one's life experiences. The programming starts within the family; it continues within the neighborhood or village, at school, among peers, at the workplace and living in the community. Every culture has a worldview that is the heart of a culture and is expressed through the culture's forms, meanings, signs, symbols, narratives, metaphors, expressions, systems, rites, rituals, etc.”<sup>4</sup>

I feel that even in this sacred space, the church, there is no safe place for clergy to share their crisis, concerns, or troubles without illiciting the comments or complaints by the church. The church is a place where the Divine is present, where you are touched by the presence of God, and prayer is allowed to take place. As an ordained clergy I feel that clergy require and need a place where the challenges, responsibilities, and possible crises relating to ministry must be verbalized, identified and realized prior to resulting in catastrophic proportions relating to burnout, lack of faith, addiction, and hopelessness.

The process of writing this paper began with the spiritual autobiography. The writing lasted eight to ten months, which may seem like a long time, but in reality after discussion with her co-laborers in this program, it is the norm. There were reviews, reflections and revelations of myself that I did not want to peel back. Analogous to cutting an onion, there were tears as I reached those layers and then I reached the core. That is how it felt to cut into those parts of myself.

<sup>4</sup> Geert Hofstede, *Cultures and Organizations: Software of the Mind. Intercultural Cooperation and Its Importance for Survival*, 3rd edition, (New York: McGraw Hill, 2010), 21.

The purpose of writing your spiritual autobiography is to reveal the many hidden layers beneath the surface of your life. You will experience those untouched, unseen emotional, physical, and psychological events you had long thought you had buried. The deeper I cut, the more was revealed. There was a lot of hurt, self-denial, not being heard by others, inability to express my emotions, and being prevented to feel safe in voicing them for fear of being ostracized by family.

This loud voice, yet unheard voice of self-actualization was quieted, and as a result led to low self-esteem, anger, lack of socialization among peers, and isolation from others. But this was not to last forever. When I found God was the source of my strength, my healing, and listened to me, a new woman emerged. I became confident, my voice began to be heard, and I heard myself speaking openly without fear of reprisal or shut up. I was a new woman in God. I received my calling to ministry and was now walking with a new walk, a new voice, and a new purpose in life.

Reflecting upon my past thirty years in ministry as lay and now ordained, I observed that clergy did not have a place or forum in which to reveal their emotional tensions or discord in which they practiced. The place for spiritual formation, namely the church, only provided for minimal teaching, rest, and resonation of their spirituality. There was no select provision of a safe place to reflect, verbalize nor speak in didactic group in converse about their call to ministry, nor assisted them when they felt threatened emotionally, psychologically, nor spiritually. Within the past ten years those ministers who felt threatened by congregations, families, and even their colleagues did not turn to those who meant the most, but instead turned to addictions in drugs, illicit relationships, extortion and crime. These facts are very present as we watch the evening news and hear



reports of pastors who have stepped down from the pulpit due to their inability to meet their ‘demons’ and seek help.

The context for this project takes place within African Methodist Episcopal Church, often referred to as the A.M.E. Church. “It is composed of 0.5% of the total 6.9% of the Mainline Protestant Historically Black Churches in the United States.”<sup>5</sup> The A.M.E. Church was “born in protest against slavery and it is the first major religious denomination in the Western World that had its origin over sociological and theological beliefs and differences. The Mission of the African Methodist Episcopal Church is to minister to the spiritual, intellectual, physical, emotional, and environmental needs of all people by spreading Christ’s liberating gospel through word and deed.”<sup>6</sup>

Serving at New Bethel AME Church/Church Beyond the Walls, located in Lithonia, Georgia, this 126 year old congregation is the home to 1,600 members. Its’ history began near the Yellow River in Snellville, Georgia, moving to a standalone structure on Highway 124 in Gwinnett County, followed by moving to its present location in DeKalb County in 1999. This church serves the counties of DeKalb, Gwinnett, Decatur, Newton, and Rockdale counties, to include neighboring community centers and senior citizens, has established outreach program through a mobile food pantry, clothing pantry, as well as spiritual, social, psychological, and educational partnerships through neighboring elementary, middle and high schools. This church has

<sup>5</sup> Definition of religious traditions, accessed October 2013, <http://www.religions.pewforum.org/pdf/affiliations-all-traditions.pdf>. Pew Forum on Religion & Public Life/U.S. Religious Landscape Survey.

<sup>6</sup> Definition of religious traditions, accessed October 2013, <http://www.religions.pewforum.org/pdf/affiliations-all-traditions.pdf>. Pew Forum on Religion & Public Life/U.S. Religious Landscape Survey.

increased its footprint in the hearts and minds of the community, of which our family is actively involved.

Understanding that as a minister I serve both the local church and the community, I researched what purposes are served as a clergy person. I came across the Pew Research Center's Religion & Public Life Project, which was launched in 2001. It seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The project conducts surveys, demographic studies and other social science research to examine a wide range of issues concerning religion and society in the United States and around the world – from shifting religious composition to the influence of religion on politics to the extent of government and social restrictions on religion.<sup>7</sup> It is from this study that the statistics concerning the African Methodist Episcopal Church are garnered. Through my conversations with church members, pastors, fellow clergy and others outside of church, a pattern began to emerge within the church as it relates to providing pastoral care to ministers in crisis.

The Dashboard Report on Clergy Burnout (Appendix D, 206), indicates various percentages of pastors and clergy who leave the church due to crisis, depression, suffer from addictions such as alcohol, drugs, or pornography, experience burnout, and other factors. The statistics can be quite alarming and would cause those of us to rethink our purpose, call, and commitment to the ministry.<sup>8</sup>

<sup>7</sup> Definition of religious traditions, accessed October 2013, <http://www.religions.pewforum.org/pdf/affiliations-all-traditions.pdf>, Pew Forum on Religion & Public Life/U.S. Religious Landscape Survey.

<sup>8</sup> Definition of religious traditions, accessed October 2013, <http://www.religions.pewforum.org/pdf/affiliations-all-traditions.pdf>, Pew Forum on Religion & Public Life/U.S. Religious Landscape Survey.

Referring the Dashboard Report, I feel that clergy who suffer pastoral burnout are responsible for 90% of the work, will find their health deteriorating and leave the ministry shortly after they enter it. I believe that pastoral care and intervention must be in place for clergy prior to help them cope with this particular disabling phase in their ministry. The questions that are posed are: Can clergy or lay ministers find crisis intervention programs available to them helpful to prevent them from leaving ministry? What program or programs are available within their local church or overall church structure to provide care? If these programs are not available, what steps is the church taking to facilitate assisting the clergy? Believing that these questions involve many variables, it is up to the pastoral care provider, the church, the pastor, the spiritual care counselor, or pastoral care counselor to implement those programs for clergy's well-being and spiritual health.

These particular questions arose during the writing of my spiritual autobiography, which revealed the following origins of care and focus in ministry. My family of origin was intercultural and served as the focus and foundation for study and practice in ministry. The family of origin identified my birth mother as Jewish and my birth father as African American. I was raised by West Indian parents, who grew up under British Rule in Jamaica, West Indies.

Understanding that my intercultural experiences have influenced my values and morés, self-differentiation from the enmeshment of these various belief systems, cultures, and values contributed to my upbringing and internal conversations. Empowerment did not come from my mother and father, or from conversations or comments that would often be heard in the home. Mother did not speak about being a proud Black woman.

When I asked mother “Am I black? ” I recalled mother’s stern answer, “No! You are not black. Black is the color of a shoe!” I replied, “Then what am I?” Mom did not reply.

Reflecting on that day, I looked for validation and empowerment from her to confirm my identity, but did not receive it. Her strong denial of my blackness revealed she herself denied her own blackness. She stated that she was not black but British. This conflicting definition of her ethnicity would later contribute to my difficulty in socializing with both white and black friends, classmates, and family members. In that moment, I was sad because mom denied she belonged to a proud race of people. She had not shown empathy to people who were not like herself (British) and therefore insensitive to those whose skin color was not like (light-skinned). This was also the beginning of my inability to feel as if they were not wanted, loved, nor cared for.

Not only was my spiritual formation beginning at this time, but my pastoral care gift was revealed through my emotional, spiritual, psychological, and life was being challenged. My compassion for others, community, and parents showed me that their invalidation of their own race, somehow constricted their attitude towards my Jewish and African American ethnicity. They denied that necessary aspect of my being and thereby raised me the best they knew how. My mother tried to mold me into her image, however my personality did not reflect any of her innate behaviors, likes, nor dislikes. This apparently formulated the discord and constant moments of tension and chaos between us. But they were the only parents I knew and I would not nor could not fault them for that. I loved them.

The intersection of my spiritual autobiography and the context of praxis of

ministry formed the definition of the project which I desired to research. The spiritual autobiography addressed life's issues, and also questioned if the passion clergy feel in ministry decrease due to crisis experienced in life.

The title of this project, "Clergy in Crisis: Running the Race towards Healing using Crisis Intervention and Pastoral Presence" will address five questions, 1) Does the use of a crisis intervention programs within the church prevent clergy men and women from leaving the ministry?, 2) Is crisis influenced by lay within the church?, 3) Will the use of a crisis intervention program assist clergy in identifying crisis? 4) Why is the use of this program important to the current context in ministry? and 5) If the program exists, will it provide the needed assistance to clergy who have identified an existing or future crisis?

My passion for pastoral care and the desire to help clergy identify those experiences that may cause burnout or leave ministry, leads to the following questions. First, what are the contributing factors that define the clergy's passion? Second, is the target audience clergy only, or are lay also an integral part of the questions? Third, What needs must be met to assist clergy in their finding self-care, focus on spirituality, and Fourth, how can the church, both local and connectional assist their clergy on all levels in helping them define their issues prior to the immergence of the crisis. This intervention and identification of issues can assist the minister in understanding and relating to themselves, before destructive behavior becomes evident.

In Edward Wimberley's *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*, he addresses the issues of the minister, identifying with them, can influence their successive behavior and relationships with

others. He states, “the practices of self, relate to connecting one’s private and public lives and how such connecting is essential.”<sup>9</sup> “A truly narrative style of pastoral care in the black church draws upon personal stories from the pastor's life, stories from the practice of ministry, and stories from the Bible. Genuine pastoral care from a narrative perspective involves the use of stories by pastors in ways that help persons and families visualize how and where God is at work in their lives and thereby receive healing and wholeness.”<sup>10</sup>

“Truly effective ministry leadership is prevention-oriented rather than simply crisis-oriented. It focuses on healing and wholeness. Prevention of ministry impairment can be understood as a continuum consisting of three types of prevention: primary, secondary and tertiary. Tertiary prevention focuses on rehabilitation, i.e. efforts to contain or slow the progression of damage from a serious impairment. Psychotherapy and other psychiatric treatments with impaired ministers are forms of tertiary prevention. Secondary prevention involves identifying or treating a problem early enough to arrest or reverse early signs of ministry impairment. Primary prevention involves efforts to avoid ministry impairment before it occurs. Healing of ministers and communities takes place across this prevention continuum.”<sup>11</sup> An awareness developing within my mind that there was an existing intersection between my spiritual autobiography and would form the foundation for this project.

<sup>9</sup> Edward P. Wimberly, *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*, (Cleveland: The Pilgrim Press, 2006), 15.

<sup>10</sup> Edward P. Wimberly, *African American Pastoral Care*, rev. ed (Nashville: Abingdon Press, 2009), Kindle Edition, 1.

<sup>11</sup> Len Sperry, *Ministry and Community: Recognizing, Healing, and Preventing Ministry Impairment*, (Collegeville: The Liturgical Press, 2000), 106-107.

The review of life, heritage, culture, and environment formed my identity. Crises developing in life resulted in growing tensions between a lack of validation by others, and unwilling to accept my cultural identity, and a marked decrease of self-actualization and isolation. Research ensued concerning the contextual personality that was present among the clergy with whom I closely identified.

This particular idea was illuminated in Wil Hernandez' *Henri Nouwen and Spiritual Polarities: A Life of Tension* stating, "there exists three polarities or tensions within the minister. The first is the Inward Polarity (Psychological Tension), which deals with self, self-owning, and self-giving). The second is the Outward Polarity or Ministerial Tension. This tension encompasses Solitude and Community, Compassion and Confrontation, Presence and Absence; and 3) Upward Polarities or Theological Tension which deals with Suffering and Glory, Present and Future, and Life and Death."<sup>12</sup> I understood that these three tensions, if not dealt within its definition and encounters by the minister, could lead to burnout and exodus from ministry.

## **Introduction**

During the past thirty years in ministry I observed and concluded that the person of 'self' often gets ignored because there is no time for self-reflection. This may involve taking long walks, or participate in intimate and confidential discussions with those I identified with as "called and set apart" to serve God. Furthermore, as I experienced

<sup>12</sup> Wil Hernandez, *Henri Nouwen and Spiritual Polarities: A Life of Tension*, (New York: Paulist Press, 2012). Kindle, 509.

crises through childhood, adolescence, and adulthood redefined and focused honed my purpose in life and ministry.

As I read, learned and applied the praxis of ministry, I felt and understood Psalm 121 was a psalm of provision for ministry. This psalm identifies the name of the Provider (God), who took brought me from hopelessness to hope, from being lost to finding purpose, and from depression to contentment. This psalm revealed that even when I was close to divorce, I found myself laying prostrate on the floor and crying to God for help. Even when my mother was sick experiencing pain and memory loss, I raised my hands to God asking for direction. It was after many years of education, through trials and tribulations, and graduating with an earned Master of Divinity Degree in Pastoral Care and Counseling that I realized that God had been there all along. God had not abandoned me.

Hernandez quotes Henri Nouwen, “the original blessing that marks our core identity has been corrupted by the invitation of the “original sin,” rendering us powerless to mirror the glory of God we once fully possessed but now have utterly fallen short of (Rom. 3:23),”<sup>13</sup> impacted my definition of self and why I need to be present with others in crisis. Standing at the portals of other’s stories, actively listening and understanding what others, as well as what I had experienced in life, directed me towards others who needed that compassionate ear; an ear which she had not experienced in the past, but was not able to provide to others.

Prior to this realization of my purpose, I often felt lonely, ostracized, and depressed. I later learned that I was hard-of-hearing, which in my current vocation of

<sup>13</sup> Wil Hernandez, *Henri Nouwen and Spiritual Polarities: A Life of Tension*, (New York: Paulist Press, 2012), Kindle, 509.



chaplaincy, was a crucial and important sense, where listening to families and individuals was a key component of my responsibilities. To overcome this private crisis, I developed coping mechanisms by asking people to repeat themselves or speak louder. This became very annoying to others, as they did not want to repeat themselves, further plummeting me into withdrawal from conversations and groups.

Seeking medical and psychological help for these challenges opened up the avenue for spiritual and emotional transformation to begin. As a minister within the A.M.E. church, I discovered that clergy within the church needed to have a place to go where their challenges, crises, and support could be provided within a safe and confidential environment. In speaking with various colleagues within the AME, AME Zion, Catholic, United Methodist, The United Church of Christ and Non-Denominational faith groups, the three out of four faith groups (Catholic, United Methodist, and United Church of Christ) had programs in place to assist their clergy in dealing with their crisis. According to the American Psychological Association (2016), there are six signs that indicate an individual may be experiencing an emotional crisis: One of the most common signs of emotional crisis is a clear and abrupt change in behavior. Some examples include: 1) Neglect of personal hygiene, 2) Dramatic change in sleep habits, such as sleeping more often or not sleeping well, 3) Weight gain or loss,<sup>14</sup> 4) Decline in

<sup>14</sup> The American Psychological Association, "How to Help in an Emotional Crisis", accessed November 10, 2016, <http://www.apa.org/helpcenter/emotional-crisis.aspx>, American Psychological Association.

performance at work or school, 5) Pronounced changes in mood, such as irritability, anger, anxiety or sadness, and 6) Withdrawal from routine activities and relationships.”<sup>15</sup>

In my present context, I feel that the church is an unforgiving place, even though Christ tells us to, “Forgive us for doing wrong, as we forgive others.” (Matt. 6:12, New Living Translation) We tend to look at the outer person (physical) and neglect the inner (spiritual). As clergy, we are trained to identify, support and empathize with our members through spiritual and compassionate support. In doing so, we may find ourselves trying to fix, place rouge over, provide ‘foundation’ over our own blemishes, and put on the ‘mask’ that everything is alright in church. Subsequently, as soon as we go through that front, side, or rear door of the church, the pain, suffering and lack of validation may show up through each confrontation and visit to that congregant.

As I reflected upon my life, I realized that I too was once broken, hurt, and in crisis. I understood that recollections from the past and reflections on the present brought meaning and served as learning tools which helped others in their recovery from brokenness, hurt, and pain, and also served to heal myself. Every time I met with a parishioner, a sick patient or even listening to my supervisor who just wanted to vent, I realized that my wounds of long ago were being healed. I began to develop empathy, sat along the side of and companioned with others in their emotions, just as she felt that Christ companioned me throughout my suffering. I understood and made sense of other’s inadequacies, aloneness, and hurt because I had identified those feelings within myself. I saw myself as a “wounded healer”.

<sup>15</sup> The American Psychological Association, “How to Help in an Emotional Crisis”, accessed November 10, 2016, <http://www.apa.org/helpcenter/emotional-crisis.aspx>, American Psychological Association.

In Andrew Sung Park's *From Hurt to Healing: A Theology of the Wounded*, he recounted the story of "how his mother suffered from deep wounds, called *han*, in Korean. This deep inner wound was not due to her sin, but from those inner wounds that she experienced during her childhood; wounds that psychologically embedded wounding, causing pain."<sup>16</sup> Park further stated that "Henri Nouwen's 'The Wounded Healer,'" articulates how the wounded can use their hurt and imperfection as an avenue of grace in working for the healing of others' wounds. Their own need for healing leads into the healing of others' wounds."<sup>17</sup>

As the wounded journey became a healing journey, I began to transform into a person who cared for my soul. Trust in God grew, as well as dependence upon other professional caregivers who gently guided me through crises in life. C. Doehring's *The Practice of Pastoral Care: A Postmodern Approach*," encourages pastoral caregivers to immerse themselves in the details of the narratives that unfold in pastoral care," believing that narratives reveal how the "careseeker" finds meaning in the midst of life of the careseeker."<sup>18</sup> Hurt to healing ensued, strength through endurance surfaced, my identity transformed into a strong person. Other's stories of suffering showed me that my stories mattered and helped to provide healing and soul self-care.

My ministry context would serve as the springboard for my passion for and gift of pastoral care. From this passion would grow the development of the Pastoral Care ministry within my church. The purpose of this ministry is to guide, assist, and listen to

<sup>16</sup> Andrew Sung Park, *From Hurt to Healing*, (Nashville: Abingdon Press, 2004), 1.

<sup>17</sup> Andrew Sung Park, *From Hurt to Healing*, (Nashville: Abingdon Press, 2004), 1.

<sup>18</sup> C. Doehring, *The Practice of Pastoral Care: A Postmodern Approach*, (Louisville: Westminster/John Knox, 2006), 166.

ministers, staff, and congregants during their moments of loss, crisis, and lack of purpose. I felt that during these moments of listening, the members of the church could begin to experience life by deflating the crisis towards mean-making experiences in their lives.

Desiring to provide healing for those in the congregation and community, I envisioned developing a project to define those deep wounds, or han that affect clergy and lay ministers. “This deep, recurring woundedness , as described by Park, can manifest itself into hopelessness, anguish (compressed ache), racial injustice, loss of self-dignity, and collapsed anguish of the heart, a rupture of the soul caused by abuse, exploitation, injustice, and violence; helpless, despair, and rage.”<sup>19</sup> Healing means “to make whole or sound in bodily condition,” “to restore to health or soundness,” “to free from disease or ailment” (The Oxford English Dictionary).

Thomas Moore’s *Care of the Soul* suggests, “spirituality doesn’t arrive fully formed without effort. Religions around the world demonstrate that spiritual life requires constant attention and a subtle, often beautiful technology by which spiritual principles and understandings are kept alive.”<sup>20</sup> Upon reflection my spiritual growth led to pastoral care growth within my mind. As a bi-vocational minister, I am employed as a full time Hospice Chaplain at VITAS Healthcare, where I assist individuals, families, and staff as they experience end-of-life transitions.

The transformation begins long before the patients and families arrive in the inpatient unit; their emotions however begin to expand into levels of confusion, commotion, and crisis, which results in brokenness and pain. Within this sacred space,

<sup>19</sup> C. Doehring, *The Practice of Pastoral Care: A Postmodern Approach*, (Louisville: Westminster/John Knox, 2006), 11.

<sup>20</sup> Thomas Moore, *Care of the Soul: A Guide for cultivating Depth and Sacredness in Everyday Life*, (New York: Harper Perennial, 1992), 204.

my serving begins with the families, staff, and patients through providing an empathetic, compassionate and listening ear, and many times may just sit in often silent presence.

The transformation ensues through pastoral care and active listening to the nurses, certified nursing assistants (CNA's), hospitality staff, management and families. A typical day would involve speaking with as many as twenty-five individuals using active listening skills, pastoral presence, and prayer. These end-of-life situations demand giving of themselves emotionally, psychologically, physically, and spiritually, which could result in burnout if self-care was not utilized. Even in this particular work environment it is challenging to share concerns and feelings with others outside of this place of ministry and employment.

As an ordained itinerant elder within the local church I have held leadership positions throughout various ministries of Christian Education, Youth Ministry, Ministry Laisison, Director of Pastoral and Congregational Care, New Members and Baptism Ministry, and currently serve as Grief Specialist and one of thirteen ministers on staff. I am also married to my husband of twenty-six years, and are the proud parents of two grown young men. I serve provide bereavement and pastoral care to the community through grief support workshops, while completing my Doctoral Studies in Pastoral Care and Counseling at United Theological Seminary in Dayton, Ohio. As a reader, you may ask yourself the question "Where does she go to rejuvenate and renew herself? How often does she rely on God and others to guide her, or does she precariously walk the tightrope of life? This last question forms the praxis which will become the focus of the context in question.

Our ‘self’ that may often get ignored. There is no dedicated time for self-reflection, self-care through long walks, meditation, nor even talks with God. Those close to us may feel ignored or invalidated in our relationship with them. However, these are not the only things that can contribute to the crisis in our lives. We must begin to redefine ourselves through opportunities for healing from crisis. These crises throughout childhood, adolescence, and adulthood has served to redefine my purpose in life.

Each new person I have encountered shared their stories of crisis and their need for healing: The child would require hand holding while walking down the hall. The physically and mentally wounded would need a compassionate touch, or the elderly would like to hear a kind voice of encouragement or singing a hymn. The elderly would require the supportive arm as they ambulated across the room or down the hall. Those who rested comfortably in wheelchairs or Gheri Chairs (a medical recliner), found their quietness as they rested comfortably waiting to be served.

But the most revealing aspect of intercultural immersion was that I enjoy working within this environment. Through the blossoming of self-differentiation and understanding my family of origin (African American, Jewish and Caribbean influences), contributed to growth in being accepted by various religious, ethnic and social groups. This multicultural blending strengthened the gift of pastoral care. Loneliness was no longer my middle name. Developing this cultural identification and difference was researched by M.J. concerning “The Developmental Model of Intercultural Sensitivity (Appendix E, 208 ) revealed, “the individual will begin with the first three stages of ethnocentricity, where denial, defense and minimization is present.” Before we can continue to understand the stages, ethnocentricity must be defined. Ethnocentricity as

defined by Websters Online Dictionary “characterized by or based on the attitude that one's own group is superior.”<sup>21</sup>

The context of this study begins with clergy/ministers addressing what it is like to care for others as they understand self-care. The congregation is defined “as a gathering of people of a particular faith belief, where the study, worship and application of their faith is practiced. The congregation is not simply an American Story. . . The impulse to congregate is present in virtually all the world’s living religious traditions. Nancy T. Ammerman, et al, “defines that the congregational religious assemblies. . . has been adopted into the polity of other traditions, even in traditions such as the Presbyterian, Methodist, and Episcopal, where it is not the official norm.”<sup>22</sup>

Ammerman further states that “congregations serve several purposes. They are 1) essential to religious faith, 2) provide social capital and opportunities for gathering, 3) provide educational programs to transmit knowledge of faith, and transmit these to the community, 4) assisted youth, families and newcomers during life transitions: birth, adolescence, marriage, and death.”<sup>23</sup> Congregations, even though they are broad yet specific in their purpose, they invite individuals both laity and clergy to find a place where their particular faith and seek to find their faith.

<sup>21</sup> Websters Online Dictionary, accessed March 15, 2017, <https://www.merriam-webster.com/dictionary/ethnocentricity>.

<sup>22</sup> Nancy T. Ammerman, et.al, *Studying Congregations: A New Handbook*, (Nashville: Abingdon Press, 1998), 7.

<sup>23</sup> Nancy T. Ammerman, et.al, *Studying Congregations: A New Handbook*, (Nashville: Abingdon Press, 1998), 8.

Ammerman states “congregations are formed by persons who attend for various reasons, to form a foundation of belief, fellowship, and spiritual growth.”<sup>24</sup> However, I invite into question the reasons why ministers, both lay and ordained, find themselves to be in crisis. Why are they leaving the church in large numbers, leaving ministry, experienced detachment and separation from the God, the One who had called them into ministry?

Does your local church successfully address clergy who may experience burn out, or feel non-validated or not affirmed in their call? In observation and readings of clergy who battle alcohol, drug, and sexual addictions, they did not feel safe nor trusted their places of worship. They were not given access to a place in which to address their crisis issues prior to being assigned a congregation. If crisis occurred within past or present pastorates, they were ignored and not addressed by the church.

In researching this question which addresses the lack of areas for the challenged pastor to receive peer-on-peer assistance, Thomas Klink’s article, *The Referral: Helping People Focus their needs*, “deals with pastors who provide pastoral care and counseling would refuse to refer parishioners when there is a need to do so...Resistance to referring someone traditionally comes under the topic of countertransference. Simply stated, countertransference consists of the needs and feelings evoked in the pastor which impede what needs to be done in the best interests of the person or client.”<sup>25</sup> Furthermore, if the pastor admitted to having a problem, it would signify them as having failed their

<sup>24</sup> Nancy T. Ammerman, et.al, *Studying Congregations: A New Handbook*, (Nashville: Abingdon Press, 1998), 8.

<sup>25</sup> Thomas Klink, 1962, “The Referral: Helping People Focus their Needs,” *The Journal of Pastoral Care*, September 876, Vol. XXX, no. 3: 188, accessed October 30, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost.



pastorate. Personally, I feel that denial prevents healing to occur and the deep wounds that Sung Park addressed earlier in this writing, will be not be addressed. These pastors or ministers will not receive the healing they need to continue to effectively continue in ministry.

Therefore, it is my desire to establish a pastoral care institute within my local church in order to address those needs, identify the deep wounds, and guide the ministers and pastors toward wholeness and effective ministry involvement. As I contemplate that “wounded healers” need a course and location to provide them with spiritual, psychological, and spiritual reformation, I continue to identify that my colleagues in ministry are facing increasing numbers of burnout, relapse and flight from ministry.

Throughout my adult life, I have envisioned teaching, guiding, and encouraging ministers to identify who they are in ministry, what they need to accomplish their role in ministry, and establish their spiritual formation through one-on-one supervision and teaching of pastoral care and intersection of their experiences into ministry. It is not the my intention to downplay or discount the importance of those women and men called into ministry, but to give them the hope that during their challenges and crises, there is a hope that they can be made whole again.

As I continued to converse with my co-laborers in ministry (both laity and clergy), it is my hope that those who are in pain, hurt, and of discontented in mind will find their way through consistent and dedicated self-care; there will be restoration of self-identification of those aspects of their lives that were hindered in their praxis in ministry, and will emerge as persons who are whole psychologically, spiritually, mentally, and physically.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

The worldview that underlies the pastoral ministry is grounded in eternal hopefulness. To be a pastor means to be eternally hopeful. Other professionals may be hopeful by virtue of their own personal attitudes toward life or their own religious faith, but pastors are hopeful by virtue of their profession. . . . I believe that the basic and fundamental role of the clergy is to be providers or agents of hope, and it is terribly difficult, if not impossible, to be an agent of hope if one has oneself lost hope.”

-- George M. Furniss, *Spirituality and Hope in Pastoral Care*

### **Introduction**

For many clergy, conflict exposes the attempt to succeed in ministry-on human power alone, fueled by unconscious attempts to carve out a self in the process which threatens the development of both, and, if undiscovered, leads to burnout. “Finding the path that leads through conflict rather than avoiding it or caving into it and losing the integrity of one's ministry in the process, is one of the key issues facing clergy today and central to an authentic response to the Gospel.”<sup>1</sup>

“Pastoral Care has been a part of the Christian story and its tradition over many centuries of Christian history. Before Christianity, pastoral care was a significant aspect

<sup>1</sup> Stephen J. Muse, "Clergy in crisis: when human power isn't enough," *The Journal of Pastoral Care & Counseling*, 61, no. 3 (September 2007): 183-195. ATLA Religion Database with ATLASerials, EBSCOhost (accessed November 5, 2016).

of the Israelite community's life and its tradition, out of which the Old Testament or Jewish Scriptures emerged.”<sup>2</sup> “Biblical texts remind us of our identity as God's beloved people even as we know ourselves through periods of wandering, grief, and rebellion as well as pain, joy, and thanksgiving. By helping people to see how their individual stories intersect with biblical stories, we engage in the most basic forms of pastoral care and biblical interpretation.”<sup>3</sup>

This chapter, *Biblical Foundations*, explores the Old and New Testament Biblical foundations of crisis as defined, experienced, and crisis intervention through healing, hope and pastoral presence as expressed through the Old Testament Prophet Jeremiah and the destroyed city of Jerusalem within Lamentation 5:1-22 , and through the father and the young prodigal son in the New Testament Scripture of Luke 15:11-32. Both of these scriptures were revealed during the writing of my spiritual autobiography which showed that in the midst of crisis, there was hope through God's presence and the pastoral presence of my parents, close friends and church.

Parallel to the spiritual autobiography, I also had to use a microscope-of-sort to peel away the layers and hidden cells within my being; a time in my life which included reviewing my religious heritage, my upbringing, how I dealt with life, hope and healing that God had provided during times of crisis. In her book *Necessary Losses*, Judith Viorst states, “the people we are and the ways we live are determined, for better or worse,

<sup>2</sup> Charles Gerkins, *An Introduction to Pastoral Care*, (Tennessee: Abingdon Press, 1997), 21.

<sup>3</sup> Denise Dombowski Hopkins and Michael S. Koppel, *Grounded in the Living Word: The Old Testament and Pastoral Care Practices*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2010), 5.

by our loss experiences . . . our past inhabits our present . . . our unconscious shapes the events in our life.”<sup>4</sup>

In this five-chapter Book of Jeremiah, we read of the prophet’s inner pain, when he recalls the former self of Jerusalem, “How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She (Jerusalem) who was once queen among the provinces has now become a slave.”<sup>5</sup>

Jeremiah’s two books [Jeremiah and Lamentations], focus on one event – the destruction of Jerusalem. The Book of Jeremiah predicts it, and Lamentations looks back on it. The Book of Lamentations is the second of two books written was developed and written as “Jeremiah’s song of sorrow for Jerusalem’s destruction. The nations of Judah had been utterly defeated, the temple destroyed, and captives taken away to Babylon.”<sup>6</sup>

The physical and emotional characteristics bring to mind the emotions one would experience during grief: described through adjectives of “deserted” (Lamentations 1:1a), “widowed” (Lamentations 1:1c), “betrayed”, (Lamentations 1:2c), “How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave. Bitterly she

<sup>4</sup> Judith Viorst, *Necessary Losses*, (New York: Simon & Schuster, 1998), 17.

<sup>5</sup> Notes and Bible Helps copyright © 1988, 1989, 1990, 1991, 1993, 1996, 2004, 2005 by Tyndale House Publishers Inc., New Testament Notes and Bible Helps copyright © 1986 owned by assignemnt by Tyndale House Publishers, Inc. All rights reserved, Used by permission of Tyndale House Publishers, Inc., 1284.

<sup>6</sup> Notes and Bible Helps copyright © 1988, 1989, 1990, 1991, 1993, 1996, 2004, 2005 by Tyndale House Publishers Inc. New Testament Notes and Bible Helps copyright © 1986 owned by assignemnt by Tyndale House Publishers, Inc., All rights reserved, Used by permission of Tyndale House Publishers, Inc., 1284.

weeps at night, tears are upon her cheeks. Among her lovers there is none to comfort her. All her friends have betrayed her; they have now become her enemies.”<sup>7</sup>

The New Testament Scripture of Luke 15: 11-32 introduces the reader to the story of the Prodigal son and how his irresponsible decisions and subsequent consequences, which also mirrored abandonment of self and God which later led to asking God and the son’s father for forgiveness. The father also advocated for his son, who sought to be reunited in relationship by his father and given the opportunity to find life again in a renewed spiritual life.

It is in this close reading of both scriptures that talks about the mistakes made by Jerusalem, and how through repentance and forgiveness by God, healing, renewal of relationship with God, and life renewal would occur. Parallel to the spiritual autobiography, I also had to use a microscope-of-sort to peel away the layers and hidden cells within my being; a time in my life which included reviewing my religious heritage, my upbringing, how I dealt with life, hope and healing that God had provided during times of crisis.

### *Old Testament*

The scripture of Chapter Five in the Book of Lamentations reads as follows:

Lamentation 5:1-22:

Remember, O Lord, what has happened to us; look, and see our disgrace. 2 Our inheritance has been turned over to aliens, our homes to foreigners. 3 We have become orphans and fatherless, our mothers like widows. 4 We must buy the water we drink; our wood can be had only at a price. 5 Those who pursue us are at our heels; we are weary and find no rest. 6 We submitted to Egypt and Assyria,

<sup>7</sup> Lam 1:1-2, NIV.

to get enough bread. 7 Our fathers sinned and they are no more, and we bear their punishment. 8 Slaves rule over us, and there is no one to free us from their hands. 9 We get our bread at the risk of our lives, because of the sword in the desert. 10 Our skin is hot as an oven, feverish from hunger. 11 Women have been ravished in Zion, and virgins in the towns of Judah. 12 Princes have been hung up by their hands; elders are shown no respect. 13 Young men toil at the millstones; boys stagger under loads of wood. 14 The elders are gone from the city gate; the young men have stopped their music. 15 Joy is gone from their hearts; our dancing has turned to mourning. 16 The crown has fallen from our head. Woe to us, for we have sinned! 17 Because of this our hearts are faint; because of these things our eyes grow dim 18 for Mount Zion, which lies desolate, with jackals prowling over it. 19 You, O Lord, reign forever; your throne endures from generation to generation. 20 Why have you always you forget us? Why do you forsake so long? 21 Restore us to yourself, O Lord, that we may return; renew our days as of old 22 unless you have utterly rejected us, and are angry with us beyond measure.”<sup>8</sup>

The Book of Lamentations appears after the Book of Jeremiah in our English Bibles. In the Hebrew Bible it is found in the third division (called *Ketubim*, “Writings”). There it is grouped with four other books (Ruth, Song of Solomon, Ecclesiastes, and Esther), which together are called the *Megilloth* (“Scrolls”). It contains a mournful cry of sorrow over Jerusalem’s destruction together with an anguished confession of the sin that caused the calamity. The book is read in synagogues each year on a fast day, the ninth of Ab (the fifth Hebrew month), to commemorate the anniversary of the destruction of Jerusalem and its temple in 587 B.C.”<sup>9</sup>

“Its title in the Hebrew Bible is *’ekâ* (“how!” or “in what way?”), the first word in 1:1; 2:1; and 4:1, a stereotyped opening word for a dirge in ancient times. Talmudic and rabbinic writers called it *Qinot* (“dirges”). The Septuagint translators called the book *Threnoi* (“dirges”) of *Jeremiah* and placed it after the Book of Jeremiah. Jerome also placed it after Jeremiah in his Latin translation (the Vulgate). He added to the title *Threni*

<sup>8</sup> Lam 5:1-22, NIV.

<sup>9</sup> F. B. Huey, “Jeremiah, Lamentations,” vol. 1,6 *The New American Commentary*, (Nashville: Broadman & Holman Publishers, 1993), 441–442.

a subtitle, *Id est Lamentationes Jeremiae Prophetae* (“that is, Lamentations of Jeremiah the Prophet”). Some English versions call it The Lamentations of Jeremiah (KJV, NRSV, and NASB). Others call it Lamentations (NIV, NJB, JPSV, and NEB). The various titles given to the book reflect its underlying theme: lament over the destruction of Jerusalem.”<sup>1</sup>

Lamentations is a skillfully structured book of five separate poems. Each poem is complete in itself and independent of its predecessor or successor, yet all share a common theme of sorrow over Jerusalem’s fall, though from different perspectives.<sup>10</sup> The first four are written as acrostics. . . twenty-two consonants of the Hebrew alphabet are used . . .to control the length and . . .mark the commencement of the individual stanzas...’ The first three chapters followed a grouping-pattern involving three lines to a stanza. There are few expressions of hope, but they are placed in the center of the book to give them prominence in a situation where needed.”<sup>11</sup>

The crisis event is mentioned in the first, second and fourth chapters. “The destruction of Jerusalem in 586 BCE provides the historical context for understanding the book, at least for the first, second, and fourth poems. The fifth poem does not refer to the crisis event. The background seems to be years of foreign invasion and occupation.

Chapter One personifies the destroyed capital city of Jerusalem as an abandoned widow who has no one to comfort her (Lamentations 1:9, 17, 21):”<sup>12</sup>

<sup>10</sup> N. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction*, (Philadelphia: Fortress, 1985), 542.

<sup>11</sup> The *Tyndale Old Testament Commentaries. Jeremiah and Lamentations*, General Editor: D. J. Wiseman, (London: The Tyndale Press, 1973), 1973.

<sup>12</sup> The *Tyndale Old Testament Commentaries. Jeremiah and Lamentations*. General Editor: D. J. Wiseman, (London: The Tyndale Press, 1973), 1973.

“9 Her filthiness clung to her skirts; she did not consider her future. Her fall was astounding; there was not to comfort her. Look, O Lord, on my affliction, for the enemy triumphed. . . 17 Zion stretches out her hands, but there is no one to comfort her. The Lord has decreed for Jacob that his neighbors become his foes; Jerusalem has become an unclean thing among them . . . 21 People have heard my groaning, but there is no one to comfort me. All my enemies have heard of my distress; they rejoice at what you have done. May you bring the day you have announced so they may become like me.”<sup>13</sup>

and further personifies in Lamentations 1: 5, 8, 12 about her disfigurement, deserted, suffering, and justifies her plight with reference to God’s “fierce” anger.”<sup>14</sup>

“5 Her foes have become the masters, her enemies prosper; because the Lord has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe; 8 Jerusalem sinned grievously, so she has become a mockery; all who honored her despise her, for they have seen her nakedness; she herself groans, and turns her face away; 12 Is it nothing to you all who pass by? Look and see if there is any sorrow like my sorrow, which has brought upon me, which the Lord inflicted on the day of his fierce anger.”<sup>15</sup>

“When the Babylonians conquered Jerusalem and deported much of its population, some residents were left behind in terrible conditions in and around the shattered city. express their deep shame and grief over the destruction of their home, they wrote songs about the desolation and about the sufferings, they were witnessing and experiencing.”<sup>16</sup>

I chose the book of Lamentations and not the book of Psalms because Lamentations reflects the opinions and emotions of a people and an individual. “Laments exist within the Bible and in the literature of the Near East.”<sup>17</sup> “The book of Psalms

<sup>13</sup> Lam 1:9, 17, 21, NIV.

<sup>14</sup> Archie C.C. Lee, “Lamentations,” *The New Interpreter’s Dictionary of the Bible: I-MA, Vol. 3*, Katherine Doob Sakenfeld, editor, (Nashville: Abingdon Press, 2008), 566.

<sup>15</sup> Lam 1: 5, 8, 12, NRSV.

<sup>16</sup> The Tyndale Old Testament Commentaries Jeremiah and Lamentations. General Editor: D. J. Wiseman (The Tyndale Press: London, 1973), 1973.

<sup>17</sup> Kathleen M. O’Connor, “Lamentations: Introduction,” *The New Interpreter’s Bible: A Commentary in Twelve Volumes*, Vol. VI, Lamentations, (Nashville: Abingdon Press, 1994), 2019.



contains communal laments that speak in the plural voice of the community, and individual laments of a single person. Both contain poems, reflections on circumstances and in their own individual way, hope from hopelessness. Laments are prayers of protest, complaint, and grief over a disaster, and with great passion appeal to God for deliverance. They arise from faith in the power and willingness of God to save. They insist that the world is an open system in which divine intervention is always possible.”<sup>18</sup>

Lamentations, in my opinion, is an excellent example of how in the telling of the story, the reader is drawn into the crisis, can visualize the experience and possibly feel the reaction by the city of Judah to its predicament. In Lamentations 1:1-22, the exiled tribe of Judah encounter death, life, betrayal, estrangement from comfortable routines and rituals, removal of faith practices, lack of support, lack of faith, and denial of circumstances.

Its verses revealed the sin that the people of Judah engaged in, specifically turning away from God, “Jerusalem sinned grievously, so she has become a mockery; all who honored her despise her, for they have seen her nakedness; she herself groans, and turns her face away. Jerusalem has sinned greatly and so has become unclean;”<sup>19</sup> states God’s reaction to their sin: “How the Lord in his anger has humiliated daughter Zion! He has thrown down from heaven to earth the splendor of Israel; he has not remembered his footstool --in the day of his anger”<sup>20</sup> ; hope in the midst of destruction (Lamentations 3:1-

<sup>18</sup> Kathleen M. O’Connor, “Lamentations: Introduction,” *The New Interpreter’s Bible: A Commentary in Twelve Volumes*, Vol. VI, Lamentations, (Nashville: Abingdon Press, 1994), 1019.

<sup>19</sup> Lam 1:8, NIV.

<sup>20</sup> Lam 2:1, NRSV.

66), “God’s satisfaction, (Lamentations. 4:1-22) and pleading of Jeremiah for Jerusalem’s restoration to its former glory (Lamentations 5:1-22).”<sup>21</sup>

“The book of Lamentations mirrors those aspects of crisis that we experience in our century, namely unresolved grief, loss of loved ones, loss of security, loss of self; loss of family; loss of roles, and even loss of faith. As in the book of Esther where God is not mentioned, the book of Lamentations is also lacking the voice of God. The speakers refer to God, calls for help, asks God to look, accuse God of hiding from them, of attacking and forgetting them, but God never responds. God’s silence is present, however no answer is provided as to why God is silent.”<sup>22</sup>

The intersection of our stories with our daily life keeps us aware of our how God helps us to become victorious in our crisis. Examples of crisis are present throughout the Biblical texts as in Genesis 16:1-6, tells us about Sarai and Abram inability to have children. Abram calls his wife’s slave girl, Hagar, to sleep with him. She gets pregnant, has a child, and Sarai becomes angry and abusive to her:

“1 Now Sarai, Abram’s wife, had borne him no children. But she had an Egyptian maidservant named Hagar; 2 so she said to Abram, “The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her.” Abram agreed to what Sarai said. 3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. 4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. 5 Then Sarai said to Abram, “You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me.” 6 “Your servant is in your hands,” Abram said. “Do with her whatever you think best.” Then Sarai mistreated Hagar; so she fled from her.”<sup>23</sup>

<sup>21</sup> Lam 5:1-22, NRSV.

<sup>22</sup> Kathleen M. O’Connor, “Lamentations: Introduction,” *The New Interpreter’s Bible: A Commentary in Twelve Volumes*, Vol. VI, Lamentations, (Nashville: Abingdon Press, 1994), 1019.

<sup>23</sup> Gn 16:1-6, NIV.

Genesis 16:7-10 reveals that Hagar upon fleeing from Sarai, encounters God in the desert, who not only acknowledges her pain and suffering, but also provides her with the hope of reconciliation and relationship to Abram and Sarai through the birth of the promised son to Abram, in the name of Ishmael:

“7 The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.<sup>8</sup> And he said, “Hagar, servant of Sarai, where have you come from, and where are you going?” “I’m running away from my mistress Sarai,” she answered. 9 Then the angel of the Lord told her, “Go back to your mistress and submit to her.” 10 The angel added, “I will increase your descendants that they will be too numerous to count.”<sup>24</sup>

The above example serves as a reminder of our identity as God’s beloved people, “even when we find ourselves in periods of wandering, grief, and rebellion as well as pain, joy, and thanksgiving.”<sup>25</sup> “By helping people to see how their individual stories intersect with biblical stories, we engage in the most basic forms of pastoral care and biblical interpretation.”<sup>26</sup> Thomas A Kempis’ *Consolations for My Souls* ‘Praying Through the Pain’, points out, “My God, True God, True Light, illumine all the dark corners of my heart. Incinerate all the stains of my mortality in a blast of ardor and judgment. It’s Yours to give a new heart, to create a clean heart, to prepare an out-of-the way place. A place for You to get some rest. A tabernacle to suit Your stations. Godliness becomes You, and cleanliness becomes my conscience.”<sup>27</sup> The lament of my personal experience reminded me of the time when the congregation split from crisis which resulted in deep

<sup>24</sup> Gn 16:7-10, NIV.

<sup>25</sup> Charles Gerkin, *An Introduction to Pastoral Care*, (Nashville: Abingdon Press, 1997), 112.

<sup>26</sup> Charles Gerkin, *An Introduction to Pastoral Care*, (Nashville: Abingdon Press, 1997), 450-454.

<sup>27</sup> Thomas À Kempis, *Consolations for My Soul: Meditations for the Earthly Pilgrimage toward the Heavenly Jerusalem*, (New York: The Crossroad Publishing Company, 2004), 51.

emotional, spiritual, psychological, and physical scars that no band aid could cover. The members lost trust in their spiritual leader, in whose weekly proclamation of the Word of God provided hope; but now their hope had disappeared. A spirit of brokenness could be felt throughout the congregation. People left, people were in disbelief. Even the ministers were in shock.

There were no words that could redeem the congregations' spirit; they had been hurt and now became silent. However, in the silence, many asked God, 'Why and how could this happen?' Did hope still exist? Had the ecclesiastical leaders heard our voices? Were we, as fallen Jerusalem, ignored? Was there no balm in Gilead to make our souls whole? Our ecclesiastical leaders heard our emotionally and spiritually charged voices, saw the hurt on our faces, and immediately intervened through pastoral presence and crisis intervention. We were reassured that we would be whole again, but we must first experience and give voice to the pain we had felt.

As ministers, our hurt was tenfold, because we too were members of this church. God sent us to serve the people and our love for them was very deep. Not only were we in the midst of our pain, we also had to provide healing to the congregation. Our 'wounded healer' status, drew us closer to God, seeking God's Scripture for healing and hope. In this context, our leaders who once exhibited active listening, empathetic rephrasing, and held our hands during these moments, once silent and in shock, served as our human advocates.

Jeremiah serves as an advocate for the people in Lamentations 5:19-22 seeking God's face again stating, "19 But you, O LORD, reign forever; your throne endures to all generations. 20 Why have you forgotten us completely? Why have you forsaken us these

many days? 21 Restore us to yourself, O LORD, that we may be restored; renew our days as of old—22 unless you have utterly rejected us, and are angry with us beyond measure.”<sup>28</sup>

As a congregation, we also asked God to restore us and not abandon us in our suffering. The congregation could not perceive any wrongdoing by this man of God, God’s chosen person, after all, he was the one appointed and anointed to shepherd this congregation. But on this day, this moment, the ones who were hurt not only encompassed the congregation, but the pastor also experienced pain, suffering and loss of trust. I saw the look on the pastor’s face; pain, disappointment, and mistrust were verbalized, however one thing the pastor still stood fast and vowed to provide the Sacraments to the people in the midst of his hurt. This scenario plays out in various congregations, denominations, and faith communities around the world. Even the Roman Catholic Church, with its perceived piety of the sanctified persons in the name of nuns and the priests, were also left to encounter this pain, this injustice among the weak, the poor, the ‘less than’.

The book of Lamentation reveals there is a remnant of Israelites left behind. The entire book beginning with chapter one, introduces the reader to the remnant of a city Jerusalem, which once was vibrant, alive, and faithful, The physical and emotional characteristics of the people are revealed in Lamentations. 1:1-22. The once prominent and vibrant city are now deserted, weeping, betrayed, afflicted, desolate, groaning, grief-stricken, exiled, weak, wanderers, destroyed, sinners, unclean, despised, hungry, suffering, yoke bearers, tormented, distressed, and comfortless.

<sup>28</sup> Lam 5:19-20, NRSV.

Research revealed that these are characteristics similar to burnout; the once comfortable situation, church and the congregation, has been stripped from the pastor, the clergy person. Their identity is stripped, their faith destroyed, and their emotional and mental barometers which were once steady and immovable, can no longer be identified and are in flux. Who is ministering to the clergy when they are in flux and no longer have a central place to worship, fellowship, or have someone to confide in? Do they feel lost and without strong comforting presence just as the city of Judah when they believed God had abandoned them?

Lamentations 2:1-2 focuses upon the physical and religious aspects of the people during their crisis of disobeying God and now receiving God's anger by destroying Jerusalem's dwellings (homes), palaces and princes were destroyed, their strongholds (walls of protection) were knocked down as well as their house of worship. Without their place of worship, Judah could no longer worship in a sacred place, hold festivals, nor continue to hold the Sabbath as a central part of their faith. The emotional toll from this loss led to mourning and weeping:

“1 How the Lord in his anger has humiliated daughter Zion! He has thrown down from heaven to earth the splendor of Israel; he has not remembered his footstool in the day of his anger. 2 The Lord has destroyed without mercy all the dwellings of Jacob; in his wrath he has broken down the strongholds of daughter Judah; he has brought down to the ground in dishonor the kingdom and its rulers.”<sup>29</sup>

When our clergy and church members found themselves in crisis, they too experienced being torn away from their beloved church, abandoned, suffering, and identity is torn away. They find themselves on the outside of a once thriving ministry. I believe that this ripping away of identity and heartbrokenness felt by the clergy was very

<sup>29</sup> Lam 2:1-2, NRSV.

deep and sorrowful. The sorrow goes so deep into the soul that the clergyperson may decide this is all they can take.

In introducing the concept of struggle, Joan Chittister's *Scarred by Struggle, Transformed by Hope*, conceptualizes, "To struggle is [to] begin to see the world differently. It gives us a sense of self. It tests all the faith in the goodness of God that we have ever professed. It requires audacity we did not know we had. It demands a commitment to the truth. It leads to self-knowledge. It demands forbearance. It tests our purity of heart. It brings total metamorphosis of soul."<sup>30</sup>

Within my context of ministry, our congregation and clergy struggled during their moment of struggle. Drawing from my own personal experiences and having witnessed how congregations can be affected by the crisis due to clergy burnout, breakdown, and crisis, I observed we all struggled together, with our own perspective and reasons as to why, how, and when we would heal. Each of our perspectives rested upon the definition of 'self'; myself, herself, and himself; which are predicated upon unique cultural contexts.

According to Harry Triandis' "The Self and Social Behavior in Differing Cultural Contexts" claims, "The self . . . is shaped, in part, through the interaction with groups. However, there is evidence about variations of the self across cultures; the specification of the way the self determines aspects of social behavior is undeveloped...The self consists of all statements made by a person...that includes the words "I," "me," "mine," and "myself."<sup>31</sup>

<sup>30</sup> Joan D. Chittister, *Scarred by Struggle, Transformed by Hope*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2003), 19.

<sup>31</sup> Harry C Triandis, "The Self and Social Behavior in Differing Cultural Contexts," *Psychological Review*, 96, no. 3, (July 1989): 506, accessed March 25, 2017, <http://psycnet.apa.org/doi/10.1037/0033-295X.96.3.506>.

Lamentations 2:1-22 recalls the emotion filled reactions, not only to their sins, but also to their consequences. King Solomon's temple (called God's dwellings). "He has broken down his booth like a garden, he has destroyed his tabernacle; the LORD has abolished in Zion festival and sabbath, and in his fierce indignation has spurned king and priest."<sup>32</sup> Jerusalem had been destroyed by Babylon, it's inhabitants killed, removed and taken captive by the Babylonians, and others scattered. The remnant that remained was left to reflect upon their status, situation, and their circumstance.

Lamentations 2: 1-6 reveals "How the Lord has covered the Daughter of Zion with the cloud of his anger!:

"1 How the Lord in his anger has humiliated daughter Zion! He has thrown down from heaven to earth the splendor of Israel; he has not remembered his footstool in the day of his anger. 2 The Lord has destroyed without mercy all the dwellings of Jacob; in his wrath he has broken down the strongholds of daughter Judah; he has brought down to the ground in dishonor the kingdom and its rulers. 3 He has cut down in fierce anger all the might of Israel; he has withdrawn his right hand from them in the face of the enemy; he has burned like a flaming fire in Jacob, consuming all around. 4 He has bent his bow like an enemy, with his right hand set like a foe; he has killed all in whom we took pride in the tent of daughter Zion; he has poured out his fury like fire. 5 The Lord has become like an enemy; he has destroyed Israel. He has destroyed all its palaces, laid in ruins its strongholds, and multiplied in daughter Judah mourning and lamentation. 6 He has broken down his booth like a garden, he has destroyed his tabernacle the LORD has abolished in Zion festival and sabbath, and in his fierce indignation has spurned king and priest"<sup>33</sup>

<sup>32</sup> Lam 2:6, New International Version. Unless otherwise noted, all scripture references in this document are from the NIV.

<sup>33</sup> Lam 2:1-6, NIV.



(Lamentations 2:1a) <sup>34</sup>

“Without pity the Lord has swallowed up all the dwellings of Jacob; in his wrath he has torn down the strongholds of the Daughter of Judah. He has brought her kingdom and its princes down to the ground in dishonor”. He has hurled down the splendor the Lord’s anger by destroying the homes and temples of the Lord. “The Lord had also exiled the princes and their palaces, their once splendid- kingdom of riches, of temple worship, or exotic and pleasing to the eye (Lamentations 2: 4b).<sup>35</sup>

All these things that tear at a person’s emotional stability, their self-actualization becomes less than and there is a loss of self-esteem in their eyes. Their identity as the Lord’s chosen has been squashed, decreased and lost. They are no longer the chosen. I sense that clergy who have been ripped apart by crisis in their lives, may feel abandoned by the Lord. They may stop praying, may deny their faith, and may give up.

How often have you experienced a crisis of life in which your faith, emotional identity and responsibilities were either no longer present or questioned? Did you have a select group who stayed with you or did they abandon you? Did you feel abandoned by the Lord asking what is the reason for this crisis of life? Did you ask yourself the question, I thought I dealt with this issue many years ago?

The answers are in this scripture. The remnant (Israelites) had for many years been the center of the Lords heart. The Lord blessed them with safe travel as they left their captors, provided water and food in the desert during the exodus, and gave them the kings they desired. However throughout these years of blessings and sometimes

<sup>34</sup> Lam 2:1a, NIV.

<sup>35</sup> Lam 2:4b, NIV.

hardships, the remnant did not acknowledge the Lord's presence or blessings. "How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who queen among the provinces has now become a slave"<sup>36</sup>

As a result of their self-perceived greatness, the Lord struck their city down through the hands of the Babylonians. The fierceness and rapid manner of destruction came to Jerusalem quicker than a gazelle; their walls were torn down, their temples destroyed, their riches and princes were killed, sent into captivity and exiled. They would now cry to the Lord to help them, when in effect the Lord was waiting for them to turn from their sins.

When suffering surrounds the clergy and members, they look to one another for support. They request a prayer, an inspirational word, even pastoral care. However, if the clergy are at the center of the suffering, to whom does the congregation turn? They lost trust in the woman or man of God. Their anger increased, their trust decreased and their main concern was to heal their wounded souls. To relieve their suffering, ministers and members left the local church. They left with a suspicious mind and began to question their own faith. Where was God in the suffering? Just as Jerusalem had been a witness to their own destruction, they too wondered if the Lord cared.

Jeremiah's reflection about Judah's suffering and pain in the midst of loss and crisis of identity, along with proposed hope in the Lord's redemption, is spoken of in both Lamentations 2:18-19 and Lamentations 3:19-24. These scriptures can also inform us in times of our sorrow, crisis, and redemption to return to God for help, healing, and reconciliation. In reviewing the beginning verses of both chapters, they begin the same

<sup>36</sup> Lam 1:1, NIV.

implored Judah to seek God's face through bowing down before God and seek the hope that only the Lord can provide:

Lamentations 2:18-19:

“18 Cry aloud to the Lord! O wall of daughter Zion! Let tears stream down like a torrent day and night! Give yourself no rest, your eyes no respite! 19 Arise, cry out in the night, at the beginning of the watches! Pour out your heart like water before the presence of the Lord! Lift your hands to him for the lives of your children, who faint for hunger at the head of every street.”<sup>37</sup>

Lamentations 3:19-24:

“19 The thought of my affliction and my homelessness is wormwood and gall! 20 My soul continually thinks of it and is bowed down within me. 21 But this I call to mind, and therefore I have hope: 22 The steadfast love of the LORD never ceases, his mercies never come to an end; 23 they are new every morning; great is your faithfulness. 24 “The LORD is my portion,” says my soul, “therefore I will hope in him.”<sup>38</sup>

My spiritual and personal experience with loss in my life has brought me to tears many a nights, where I had my mother and father praying for me for God to heal me in my sorrow, particularly when my Aunt died in 1985. It was she who helped me to reconnect to my Jewish heritage. She knew my struggles, she witnessed my pain and she kept me close as I grew up in the home. Auntie was my advocate in times of trouble and provided hope of healing.

When clergy have the ability to recall their own stories, they need to understand and turn to the Jeremiah as their source of hope. This hope, though written in this brief section of the book of Lamentations, can encourage and strengthen those who feel broken,

<sup>37</sup> Lam 2:18-19, NRSV.

<sup>38</sup> Lam 3:19-24, NRSV.

disheartened, and dejected. Just as Jerusalem's remnant was left with their self, they had to turn away from their sins, heal, and turn back to a relationship with the God once again.

The ability of one prophet Jeremiah to speak on behalf of the people of Jerusalem to God, asking for God to forgive and bring Jerusalem back into relationship with God, shows there is still one voice among many that can help you during the storm. Within the hope there is love, faith, which comes from the Lord. The Lord's love is unconditional and will bring you back to be with the Lord if you allow it.

As a professional minister and chaplain, I utilize pastoral care in helping those dealing with crisis as a way to understand their emotions, reactions, and directions towards healing in the midst of the storm. I encourage them to find the hope that lies within their ability and willingness to allow their faith to strengthen them. It is within those remembered stories full of crisis, hope, and love that will give them the needed ability to survive. It is within those healing moments that the individual, the family, and yes the minister can recover and return to their call in ministry. Clergy in crisis need not remain in crisis. They just need to find the hope that will arise as they yearn to heal from their woundedness.

Pamela Cooper-White's Denial, *Victims, and Survivors: Post-Traumatic Identity Formation and Monuments in Heaven* writes, "The retrieval of traumatic memories is not a linear process in which "bad" memories are fished for, hooked and brought up for a

cathartic cure of neurotic symptoms. The “talking cure” (psychotherapy) involves a gradual...process of allowing (not forcing) glimpses of traumatic memory to emerge from bodily and behavioral traces, to symbolization, and finally verbalization.”<sup>39</sup>

It was the goal of our congregation to survive, just as the remnant of Jerusalem thought to do. As many families left, others remained as they fought to stay within the church, with the goal to reignite the fervor and spirit that undergirded the church's founding. There was an initial and perceivable heaviness, depression, and mistrust. The clergy along with the remnant congregation struggled to regain their sense of spirituality, purpose, and hope in God.

Our episcopal leaders served as the healers, for they held combined years of experience in pastoral care and counseling, pastoral presence, and crisis intervention. They provided daily and weekly assistance to help the congregation recover from the brokenness and wounds of their spirit. Over a period of five years, the healing covered the scar of grief. The trust resumed and the congregation became whole again. As we continued to pray, remain steadfast and immovable in our faith in God, God heard our prayers and began to send persons, ‘healers’ to begin the process of healing our wounded souls, both clergy and lay.

During this time, questions were asked of the clergy who remained during these tumultuous times: Who can we turn to? Why did this happen to us? How can the person of God commit such an unthinkable act, and still act as if nothing had happened? The clergy themselves began to ask questions: What should we do? There is no pastor here, so we have to continue to serve the people. What are the members thinking about our

<sup>39</sup> Pamela Cooper-White, “Denial Victims, and Survivors: Post-Traumatic Identity Formation and Monuments in Heaven,” *The Journal of Pastoral Theology*: 22(1), Summer 2012: 2-1.

involvement in the situation? Do they still trust us? Are we accountable for the errors or should we continue to remain faithful to God and the people? This sense of mistrust, misdirection and lack of accountability of the leaders is also reflected within the Book of Lamentations.

In reading Lamentations, I saw the portrayal of human struggles, unanswerable questions of grief, anger and denial. Grief developed when the Israelites became separated from their pastor (rabbi), a person in whom they believed to be a shepherd chosen by God to lead them. Anger entered when deceit took place as information was hid; facts were denied and lack of integrity and respect for the office of pastor entered into their hearts. Denial became silence, mistrust led to avoidance, and God was questioned, “How could a benevolent God permit this to happen? Was God present during our suffering?

As our church began to feel the effects of the betrayal, conflict began to rear its ugly head. Just like the leaders who cried out in disgust during their betrayal, the church leaders also cried out in disgust when their pastor betrayed them. The community of faith described their emotions, their feelings, and stomped their feet in dismay. In chapters three and four of Lamentations, the community spoke briefly. The main speaker spoke with or on behalf of the community in the confession of the sin.<sup>40</sup>

The context in which I serve, seemed to parallel the moment when the leader of the denomination stood before the congregation and told them of the sin, and confessed his sorrow in having appointed that leader be the church’s shepherd. After receiving his apology, the community proceeded to question the validity of the next shepherd to be

<sup>40</sup> Lam 5:1-22, “The Survivors’ Prayer Overview, *The New Interpreter’s Bible, A Commentary in Twelve Volumes*, (Nashville: Abingdon Press, 1994), 1067.

chosen. Would they be weary of the next person's leadership style or would they trust in the choice?

Within the reflection of this story, I believe that this conflict existed before this situation took place. Having served within this congregation for the past fifteen years, I witnessed the various leadership styles which often clashed with the congregation's sense of vision. No matter how hard the pastor tried to meet the needs of the people, they were very diligent and asked questions relevant to the vision of the church.

Sometimes an overwhelming sense of exhaustion, abandonment and spiritual detachment from God would appear. As the congregation prayed for deliverance, there would always be a rising up of a spirit of dissension. Both the exhaustion and abandonment, as indicated in chapter 4 of Lamentations, specifically explains to the reader how the lack of truth and relationship can result in sorrow, fury, and lack of faith in looking toward a future of faith.

Several questions come to mind: Could the remnant of a church long ago survive in a larger body? Could hope be revived? Those who remained behind thought so. There would be a prayer of salvation, of hope, of new life, and the people were determined to succeed. As we continued to pray, remain steadfast and immovable in our faith in God, God heard our prayers and began to send persons, 'healers' to begin the process of healing our wounded souls, both clergy and lay.

Lamentations 4:21-24 reveals the suffering of Jerusalem is spoken to by the author of the book of Lamentations, as one who will no longer suffer in her sin, however, she will be punished for her sin: "21 But this I call to mind, and therefore I have hope: 22 The steadfast love of the Lord never ceases, his mercies never come to an end; 23 they

are new every morning ; great is your faithfulness. 24 “The Lord is my portion,” says my soul, “therefore I will hope in him.”<sup>41</sup> Their sins were laid down before the people in order to heal. As a chaplain I sometimes seek to have the individual speak about the cause of either their emotional or physical pain. Their answer often reflects, ‘I have been sick for a very long time,’ or, ‘I don’t know—I just went to the doctor yesterday, and I received my diagnosis.’ More often than not, it is further revealed in their narrative, they did not want to go to the doctor, kept putting it off and here they are facing death.’

Throughout the New Testament, Jesus ministered to those individuals who were sick mentally, physically, and emotionally. Jesus’ method of ministry was that of a true pastoral care giver. Jesus asked questions of his disciples so as to encourage thought and reflection.

One scripture which shows Jesus’ method of pastoral can be found in Matthew 16:13-16:

“13 Now when Jesus came in to the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is? 14. And they said, “Some say John the Baptist but others Elijah, and still others Jeremiah or one of the prophets. 15. He said to them “But who do you say that I am? 16 Simon Peter answered, “You are the Messiah, the Son of the living God.”<sup>42</sup>

Jesus did not begin by saying, “I am the Christ, do you believe me?” As pastoral caregivers within our contexts of worship, we must invite questions of our congregants, in order invite introspection, such as, what will help you to find peace from your crisis? They may not always be the answer they want to hear, but to be present, empathetic and actively listen will help the individual heal because we ‘just asked.’

<sup>41</sup> The New Interpreter’s Bible, *Commentary: Lamentations 4:21-22*, (Nashville: Abingdon Press, 1994), 1065.

<sup>42</sup> Mt 16:13-16, NRSV.



In Denise Hopkins “Grounded in the Living Word: The Old Testament and Pastoral Care Practices,” she writes, “Pastoral theology and pastoral care first rediscovered their theological imagination in 1970, when they realized that their practicing of their own unique heritage and faith resources led to the growth and development of persons,”<sup>43</sup> get to the root of an individual, ask the questions, what was the root cause of your pain? What was the circumstance which prevents you from seeking the truth? The congregation expressed various levels of pain, suffering, and denial of truth. The sins were brought to eye level and she realized that the sins would now immerse them into a well of hatred, mistrust, and crisis.

As in scripture, Jerusalem saw her sins come to the surface, realized that even though her sins were forgiven, she would still be punished. I believe that Lamentations teaches us to recognize our own sins, seek repentance and forgiveness from God, as shown in Lamentations 4:22, “O Daughter of Zion, your punishment will end; he will not prolong your exile. But, O Daughter of Edom, he will punish your sin and expose your wickedness.”<sup>44</sup>

As in the scripture, the people heard a voice crying in the desert (Jeremiah) for their forgiveness. Again, we read Jeremiah interceding on behalf of Jerusalem in Lamentations 5:21-22: “21 Restore us to yourself, O Lord that we may be restored; renew our days as of old -- 22 unless you have utterly rejected us, and are angry with us beyond measure.”<sup>45</sup> If you have experienced crisis in your life, the hope that you seek

<sup>43</sup> Denise Hopkins and Michael S. Koppel, *Grounded in the Living Word: The Old Testament and Pastoral Care Practices*, (Grand Rapids: Wm B. Eerdmans Publishing, 2010), xi.

<sup>44</sup> Lam 4:22, NIV.

<sup>45</sup> Lam 5:21-22, NIV.

should be from the Lord's advocate, the Holy Spirit, just as Jeremiah served as an advocate for Jerusalem in their desire to return to the Lord's heart. When we seek and listen to our personal advocate, our healing should begin from our hurt, our faith and relationship with the Lord and purpose in ministry restored.

The book of Lamentations represents one example of a community's struggle to construct meaning in the face of the severe suffering which followed the destruction of Jerusalem in 587/6 BCE. Within these poems we hear the cries of the suffering community, a suffering which encompasses not only physical pain and distress, but also a loss of cognitive coherence and the collapse of the very traditions which helped to form community.<sup>46</sup>

The Old Testament scripture expressed the disheartened cry of Jeremiah as he witnessed the destruction of Jerusalem after the Babylonian assault. Their reaction was one of dismay, disgust, and disillusionment of their former self. Their cry was heard by God through the prophet, who himself had also experienced crisis in his life. The prophet was the advocate for the people in the Old Testament as Jesus provided the advocate in the New Testament for us in John 14:26-27, "26 But the Advocate, the Holy Spirit, who the Father will send in my name, will teach you everything, and remind you of all that I have said to you. 27 Peace I leave with you; my peace I give to you."<sup>47</sup>

This reciprocal relationship of presence and assurance between the Lord and us should give us an understanding that even when there is a loss of relationship with the Lord through the crisis of death, we will not be left alone. Referring back to the Book of

<sup>46</sup> Elizabeth Boase, "Constructing Meaning in the Face of Suffering: Theodicy in Lamentations," *Vetus Testamentum* 58, no. 4/5 (2008): 449-68, accessed October 13, 2016, <http://www.jstor.org/stable/20504424>, 450.

<sup>47</sup> Jn 14:26-27, NRSV.

Lamentations, we see that the people lost their community, their temple, their source of worship.

“We hear the cries of the suffering community, a suffering which encompasses not only physical pain and distress, but also a loss of coherence and the collapse of the very traditions which help them form an identity. This ability to self-differentiate, yet remain cognizant of who God was, enabled the people to look for and trust in a person, namely Jeremiah, to be their mouth piece, their advocate, the one who was present during the destruction, escaped death himself, and was able to bear witness to the people.

The question comes to mind: how many advocates do you find in your life when you, as clergy/minister, find yourself in this pit of crisis, where there is a loss of identity, responsibility, disrespected by most, and lost without a voice. One of the questions that I had asked in my mind was, “Do you believe that clergy deserve advocates for their pain, or should they suffer in silence? These are questions that need to be asked by the pastoral caregiver when finding themselves on the forefront of crisis care, or they themselves experiencing crisis.

In conclusion, the Old Testament’s Book of Lamentations shows that God utilized the prophet Jeremiah to speak to the disheartened cry of the people, who had witnessed both his and their crisis. As we continue to hear the stories witnessed by those we care for in crisis, we should work towards providing healing solutions for both the individual and the community. It is in this hope that as clergy, we have the faith in God who assures us we will heal from our sorrows and pain and receive joy of God’s presence.

Lastly, King David in Psalm 30:10-11 reminds us even as we find ourselves in crisis, God’s pastoral presence will be our hope for healing:

“10 Hear, O Lord, and be gracious to me! O Lord, be my helper!” You have turned my mourning into dancing; you have taken off my sackcloth and clothed me with joy, 12 so that my soul may praise you and not be silent. O Lord my God, I will give thanks to you forever. O Lord my God, I will give you thanks forever!”<sup>48</sup>

While continuing to reflect upon your memories, seek pastoral care, read Scripture which will give you the direction in seeking the Lord in prayer. May the Lord guide you, may you find healing.

### **New Testament**

When looking at the New Testament for the biblical foundation of crisis and healing, we look towards the Gospel of Luke, specifically Luke 15:11-32, to the story of the Prodigal son, where the presence of internal crisis of mind and desire for personal gain is evident in the actions of the younger brother who squanders his wealth, and the crisis experienced by the older brother who becomes angry at their father’s response to the younger brother’s request. This example of the crisis listed above can be best exemplified within the New Testament Scripture of Luke 15:11-32, which we know as “The Prodigal Son”:

11 Then Jesus said, “There was a man who had two sons. 12 The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. 13 A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. 14 When he had spent everything, a severe famine took place throughout that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. 16 He would gladly have filled himself with the pods that the pigs

<sup>48</sup> Ps 30:10-11, New Revised Standard Version, Unless otherwise noted, all scripture references in this document are from the NRSV.

were eating; and no one gave him anything. 17 But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.” 20 So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. 21 Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ 22 But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. 23 And get the fatted calf and kill it, and let us eat and celebrate; 24 for this son of mine was dead and is alive again; he was lost and is found!’ 25 Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. 26 He called one of the slaves and asked what was going on. 27 He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ 28 Then he became angry and refused to go in. His father came out and began to plead with him. 29 But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. 30 But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ 31 Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. 32 But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’ <sup>49</sup>

These above verses speak to us about the younger son who requests to receive his inheritance from his father, leaves home, squanders his wealth, then abandoned, poor, and ashamed, returns home asking his father for forgiveness, he had sinned (Luke 15:18c). The elder son, upon seeing a celebration ensue as he returns home from the field, is angry at his father because he believes that he should also receive the best of the crop, the house, and his father’s praise (Luke 15:25-28) for his younger son, and refused to join the celebration,

“25 Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. 26 He called one of the slaves and asked what was going on. 27 He replied, ‘Your brother has come, and your father has killed

<sup>49</sup> Lk 15:11-32, NRSV.

the fattened calf, because he has got him back safe and sound.’ 28 Then he became angry and refused to go in. His father came out and began to plead with him.”<sup>50</sup>

The scripture specifically reminds the reader of how, when faced with the impending challenges of life, to gain access to what is rightfully yours, whether through inheritance, or unexpected or expected reward, we tend to move towards the ‘I want it now.’ In reading the scripture, we see the story begins to unfold when the younger son requests his father to give him his portion of his inheritance: Luke 15:12, “12 The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’”<sup>51</sup> The text does not tell indicate if the father advised against nor counsel of whether he should wait to receive his inheritance, but obliges the son’s request, “A few days later the younger son gathered all he had and traveled to a distant country...”<sup>us</sup> the age of either the older or younger son. the younger son, nor indicates if there is any admonition by the father or older brother. ‘sow his own oats, live life outside of his father’s home’ regardless of the warnings and admonishments that his father tells him. His older son, who appears to be more responsible than his younger brother, does not seem to counsel nor advise his brother of right versus wrong.

Furthermore, I see that scripture does not point out that there is any counsel from older brother to younger, nor from father to son about the trials or tribulations that may arise. Additionally, there is no revelation in scripture as to why the younger brother chose to leave home. Was he in crisis? Was he jealous of his older brother because of age or increased responsibility? These are important questions to ask of ourselves.

<sup>50</sup> Lk 15:25-28, NRSV.

<sup>51</sup> Lk 15:12, NRSV.

This father appeared to be single or maybe widowed, for scripture reveals he has two sons. Their ages nor names are revealed. His sole responsibility was to maintain his household, which included himself, his sons, his servants and his flock. As I read the scripture of the prodigal son, I felt that as the prodigal son forgot the blessings he had in his father's house, he decided to use his own mind and squandered the wealth his father gave him." In retrospect, I find that when we as human beings review wealth as having plenty, we tend to forget that it is God who provided it to us. Within our humanness we need to turn to God when our humanity fails.

"The parable's three acts center themselves around three main characters. The first act is the story of the younger son, his demand regarding his inheritance, and his disappointing life in the far country (Luke 15:1-19). The second act portrays the father's reacting to the repentance of the prodigal (Luke 15:20-24). The third, and final act (Luke 15:25-32) climaxes with an unexpected return to the elder brother."<sup>52</sup>

"According to Mosaic law, the firstborn son had rights to a double share of the inheritance. Thus the younger son would receive a third. The property could be left via a will effective on the death of the father, or by a gift during his lifetime. In the latter case, any interest on the property was only payable after the death of the father. Normally in this situation, if the son disposed of the property the buyer could not take possession of it until the death of the father. Within this parable, the father seems to retain possession of the property and the family was supported by the income from the estate."<sup>53</sup>

<sup>52</sup> Benjamin Williams, "Brotherhood Motifs in the Parable of the Prodigal Son," *Restoration Quarterly*, 56:2 (2014), 104.

<sup>53</sup> Greg Forbes, "Repentance and Conflict in the Parable of the Lost Son (Luke 15:11-32)," *Journal of the Evangelical Theological Society*, 42/2, (June 1999), 214.

In reflecting upon my own life, there have been many instances where I made a decision hastily, which resulted in a consequence specific to that decision. For example, when I decided to leave one job before securing another, I did not take into consideration the three weeks before I received another paycheck. This decision resulted in not having enough funds to carry me and resulted in having to ‘cut and carve’ before my new job’s paycheck.

You may ask the question, “How does this scripture apply to clergy in crisis when clergy is not mentioned in this scripture? “This parable focuses on the recovery of what was lost. Its’ greater length demonstrates the gravity of the situation of the lost son, including his decline into a lifestyle far removed from Jewish tradition.”<sup>54</sup> Well, if we take a closer reading of the scripture, it reveals that the father appears to have the ability to provide for himself, his sons, and the household. In doing so, he has also answered the younger son’s request to receive “what was his property and the father divided it among both sons, giving the younger his portion.” (Luke 15:12)<sup>55</sup> It appears that the father is neither angry nor hesitant in giving into the son’s request, but acquiesces. The text further reveals in Luke 15:13-16 of the younger son’s journey from his father’s house to a new place, where he was unable to partake of the food, nor blessings provided at his father’s house:

“13 A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. 14 Then he had spent everything, a severe famine took place throughout that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of

<sup>54</sup> Notes and Bible Helps copyright © 1988, 1989, 1990, 1991, 1993, 1996, 2004, 2005 by Tyndale House Publishers Inc. New Testament Notes and Bible Helps copyright © 1986 owned by assignemnt by Tyndale House Publishers, Inc. All rights reserved. Used by permission of Tyndale House Publishers, 1086.

<sup>55</sup> Lk 15:12, NRSV.



that country, who sent him to his fields to feed the pigs. 16 He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything.”<sup>56</sup>

Miriam Greenspan’s, *Healing through the Dark Emotions*, further explains that an “emotional ecology”<sup>57</sup> exists, “where our emotions and fears that we as individuals may encounter in our lives. She mentions there are five areas of interconnectedness of emotions that we will experience within our lives, and how they are connected to the outside world. Further, emotional ecology is a story not restricted to an inner child of the past, but also includes the connections between personal suffering and the world within which we live.”<sup>58</sup>

Emotional ecology is characterized by:

- a. “*Individual lens* – unable to see beyond our own family of origin legacies of pain. We do not see how these legacies are related to historical, cultural, and environmental contexts in which they occur.”<sup>59</sup>
- b. “*Emotional pain* is seen as a disorder that can and should be treated through talk or medication.”<sup>60</sup>
- c. “*Family & the World*: It is difficult to see how the dark emotions are felt through the family and the world, and how healing will occur.”<sup>61</sup>

<sup>56</sup> Lk 15:13-16, NRSV.

<sup>57</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambhala Publications, 2006), 209.

<sup>58</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambhala Publications, 2006), 209.

<sup>59</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambhala Publications, 2006), 209.

<sup>60</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambhala Publications, 2006), 209.

- d. “*Loneliness*: We feel alone when we experience the emotions of grief, fear, and despair. Therefore, we sometimes we share these emotions with a stranger.”<sup>62</sup>
- e. “*Fear*: We experience fear in an endangered world, and desire others to be with us in this time.”<sup>63</sup>
- f. “When the dark emotions are kept “to ourselves”, we are not able to feel the healing affects of being in community, which is brought through collective empathy and caring.”<sup>64</sup>

I believe that this emotional ecology exists within the clergy and congregation where the pastor is deemed responsible for providing the spiritual guidance to the members, which we often refer to as spiritual food, guidance, and presence through community outreach programs.

Pulkit Sharma suggests in *Contemporary Perspectives on Spirituality and Mental Health*, “the integration and intimate relation between spirituality and mental health from contemporary perspectives of psychology and spirituality.”<sup>65</sup>

<sup>61</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambalhala Publications, 2006), 209.

<sup>62</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambalhala Publications, 2006), 209.

<sup>63</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambalhala Publications, 2006), 209.

<sup>64</sup> Miriam Greenspan, *Healing through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*, (Boston : Shambalhala Publications, 2006), 209.

<sup>65</sup> Pulkit Sharma, V. Sharma and R. Charak, “Contemporary Perspectives on Spirituality and Mental Health”, *Indian Journal of Psychological Medicine*, assessed March 15, 2017, 2009; 31(1):16-23, doi:10.4103/0253-7176.53310, 1.

“Spirituality and the field of mental health have one common major goal, i.e. to alleviate emotional suffering, to liberate and blossom the self.”<sup>66</sup>

The scripture appears to further illuminate the younger son’s shame and repentance through his realization that he was wrong in asking his father for his share of his inheritance. In reviewing Sharma’s integration between spirituality and psychology the behavior and the admittance of one’s faith could be utilized to renew relationship between yourself and your family, church, and God.

Luke 15:16-19 reveals this as follows:

17 But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.”’ 20 So he set off and went to his father.”<sup>67</sup>

Many of our pastors are responsible for maintaining their ‘houses’ of worship, to provide and guide the members in financial, spiritual, sociological, and physical wellbeing. Just as the father in our text must be facing various crisis moments in his mind.

In interpreting this scripture, it reveals there are two brothers, with two different psychological interpretation of life. We read that the older son is out in the field tending to the flock of bulls and calves, and the younger one seems to be just sitting around, therefore lazy.

First, the father of this scripture is the shepherd of his household, just as the pastors are the shepherds of their churches. It is their responsibility for the spiritual

<sup>66</sup> Pulkit Sharma, V. Sharma and R. Charak, “Contemporary Perspectives on Spirituality and Mental Health”, *Indian Journal of Psychological Medicine*, assessed March 15, 2017, 2009; 31(1):16-23, doi:10.4103/0253-7176.53310, 1.

<sup>67</sup> Lk 15:16-19, NRSV.

growth and teaching of the Word of God to the people. Additionally, God provides direction, delegation of responsibility and wisdom through prayer for the congregations' spiritual and physical well-being.

Secondly through consistent interaction with the congregation, the pastor should be able to notice when crisis or contradictory behavior arises within the church. And other times, he or she does not want to address it because the people may be dealing with on their own. Looking at the scripture, we can ask the question, did the father in the story of the prodigal son ignore the younger sons' pleading words for more responsibility, or did the father just give the responsibility to his older son? We do not know, however the scripture illuminates the older son's anger at his father's decision to welcome the younger brother home, with a celebration.

The older son may sometimes resemble the members within the congregation, because they may often disagree with the final decision of the pastor and in doing so will stomp their feet, withhold financial support, or even leave the church. It is in those times that the pastor may not have a clue as to what had transpired and becomes disheartened, lonely and does not know where to turn.

Our scripture shows the younger son's repentance verbalized to his father, in spite of his wrongdoing. The father did not scold, admonish, nor ignore his son's actions. He was very excited and glad that his son was alive. He let the entire household know, with the exception of the older son, who found out from the servants.

Sometimes, there will be congregants who go against the teaching of God and the pastor's direction. They may also stomp their feet, complain, or withdraw their tithes and offerings. Their feelings may be hurt and begin to gossip and spread false rumors, based

upon their hurt feelings. Now internal conflict and crisis will begin to appear within the church.

In Luke 17:1-4, forgiveness is also the means to help others in crisis, “Jesus said to his disciples,

“1 Occasions for stumbling are bound to come, but woe to anyone by whom they come! 2 It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble. 3 Be on your guard! If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive. 4 And if the same person sins against you seven times a day, and turns back to you seven times and says, ‘I repent,’ you must forgive.”<sup>68</sup>

The parable of the Prodigal Son reveals that the prodigal son repented and returned to his father seeking forgiveness. The father shows forgiveness and reconciliation to the son in Luke 15:20, “But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him.”<sup>69</sup>

“17 But when he came to himself he said, “How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands”” 20 So he set off and went to his father.”<sup>70</sup>

The Chinese word for "crisis" (simplified **Chinese**: 危机; traditional **Chinese**: 危機; pinyin: wēijī) is frequently invoked in Western motivational speaking as being composed of two Chinese characters respectively signifying "danger" and opportunity".<sup>71</sup>

<sup>68</sup> Lk 17:1-4, NRSV.

<sup>69</sup> Lk 15:20, NRSV.

<sup>70</sup> Lk 15:17-20, NRSV.

<sup>71</sup> Chinese character for the word crisis, accessed November 19, 2016, [https://en.wikipedia.org/wiki/Chinese\\_word\\_for\\_%22crisis%22](https://en.wikipedia.org/wiki/Chinese_word_for_%22crisis%22).

“Conflict in ministry is inevitable, but burnout does not have to be. Jesus endured conflict in order to bring redemption through it and predicted it for all those who followed his path. Without conflict there is no growth. For many clergy, conflict exposes the attempt to succeed in ministry on human power alone, fueled by unconscious attempts to carve out a self in the process which threatens the development of both, and, if undiscovered, leads to burnout.”<sup>72</sup>

“Among Protestant evangelical churches, research suggests that more than 1,500 pastors leave their positions in ministry every month. Half of these leave ministry altogether within their first five years.”<sup>73</sup> The Bible forms the way in which we can help others through crisis. It teaches us the model of forgiveness comes when we see and hear the whole story. It is in the interpretation and understanding of that story that will lead to healing. As you continue to look at the scriptures for crisis interventions, remember that God provides the healing and methods of identifying your crisis. You are not an island to your own self, but it is through God that you can and will provide healing moments to others.

The Bible provides instructions and stories you may attribute to your spiritual formation as the foundation to help you identify of your moments of crisis. These may have occurred in childhood, puberty, teenage years, adulthood, or your golden years. There may have been persons who have influenced you, taught you, guided you, or even just stood by as a spiritual guide. In all these areas of your remembrance, God stood by

<sup>72</sup> Stephen J. Muse, “Clergy in Crisis: When Human Power Isn't Enough,” *Journal of Pastoral Care & Counseling* 61, no. 3 (September 2007): 183-195. ATLA Religion Database with ATLASerials, EBSCOhost, accessed November 5, 2016, 183.

<sup>73</sup> M.E. Foss, “A Renewed Call to Discipleship,” *Changing Church Perspectives*, 2000, Vol. 34, No. 4.

you. Your relationship may have just begun, or it may be mature, but one thing I can honestly say, your spiritual formation can influence how you react to you crisis.

As you continue to identify your stories, keep your heart open to ways of healing from crisis. Increase your relationship with God, your pastor, your minister, your close friend through prayer. Seek out those methods of crisis intervention which can prevent you from becoming a wounded healer. It is my desire and passion to help you identify and heal from crisis as you serve God in the vocation and path that lies before you.

Throughout the New Testament, there are many instances of crisis where Jesus modeled the reason of forgiveness instead of ignoring the needs of those in turmoil.

There were those who required healing, forgiveness, and even reprimand, but Jesus reminds us that compassionate caring and pastoral presence is necessary during crisis, in by providing crisis intervention for the healing of body, mind, and soul.

In my opinion the crisis intervention begins when as in Matthew 18:15-22 says,

“15 If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. 16 But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. 17 If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. 18 Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 19 Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. 20 For where two or three are gathered in my name, I am there among them. 21 Then Peter came and said to him, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.”<sup>74</sup>

<sup>74</sup> Mt 18:15-22, New Revised Standard Version. Unless otherwise noted, all scripture references in this document are from the NRSV.

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

The last chapter introduced the intersection of spiritual autobiography and ministry context as the definition of the project to be addressed. The spiritual autobiography had identified the moment in which crisis was revealed from birth and through subsequent experiences within my life, and the context of the spiritual formation and crisis moments experienced by the minister. Biblical examples within Old Testament Scripture of Lamentations 5:1-22 and New Testament Luke 15:11, which Lamentations defined the decisions made, crises defined, consequences experienced, and subsequent healing by both the Israelites during their Exodus experience, and Prodigal Son story when he returned home and was forgiven by his father. Each example relied on God for the answer, “What should I do in these times Lord? Crisis through story and interventions were introduced and explained accordingly.

The historical significance of Pastoral Care is evident in the daily application of its methodologies, applications, and presence required in meeting the needs of the families, staff, and the minister’s need to be validated. I wrote my spiritual autobiography, reflected upon my ministry context, and joined both into the synergy of application. Notwithstanding these three aspects of praxis, I must explore the historical aspects of pastoral care and the need to provide presence to those individuals experiencing crisis. This pastoral presence is not only having the ability to listen intently



or provide active listening, but to provide the person in need with the ability to move toward wholeness and healing. In history it has shown that crisis intervention is grounded in the nature and nurturing foundation of pastoral care. For those of you who have not studied nor been introduced to pastoral care it is appropriate and necessary to explain basic terms of pastoral care and crisis intervention.

Howard Clinebell's *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth*, states that "pastoral care and counseling are the most effective instruments by which churches stay relevant to changing human needs in our rapidly changing society and churches. . . These needs can include, but not limited to family problems, marriage, sickness, differences between family members, deaths, hunger, religious and educational problems."<sup>1</sup>

Understanding that diversity exists in this context's surrounding community, crisis levels may emerge between the lives of clergy and community. During the observation of the community's and clergy's behavior, I noticed varying behaviors concerning emotional, physical, psychological, and spiritual arose. These converging levels of behavior and reactions are inherent to when dissimilar yet similar groups worship together.

George Morelli's *Understanding Clergy Stress: A Psychospiritual Response* states, "The reactions that individuals have to stress events are due to a multiplicity of factors. They include: biology (body stress reaction system), cognition (appraisal), emotion (depression), environmental (the events listed above), personality (optimism),

<sup>1</sup> Howard Clinebell, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth*, (Nashville: Abingdon Press, 2011), Kindle Edition.

socio-cultural (mainstream or particular ethnic background and behavioral (coping strategies).<sup>2</sup>

Lisa Sideris, Associate Professor of Religious Studies at Indiana University, presented at the Roundtable on Climate Destabilization and the Study of Religion in 2014, "On Letting a Thousand Flowers Bloom: Religious Scholarship in a Time of Crisis". Claiming herself as 'an identified environmentalist,' she teaches a class on "Pleasure, Pain, and Peak Oil". The class is centered on the question of what it means to live "the good life" in an era of energy descent and impending catastrophic disruption."<sup>3</sup>

I chose Sideris' article because it reveals several crisis moments that are experienced by both Western and Eastern cultures, specifically religious and cultural applications. She asks the questions, "What are we sacrificing in order to maintain the status quo of our supposedly good lives? How did our culture arrive at . . . the single occupancy vehicle outweighs the value of vital local communities or a habitable planet for our children? Further addressing the issue of "Peak Oil", this environmental topic addresses the depletion of existing or new natural resources, which can cause the earth to plummet into an apocalyptic state."<sup>4</sup>

The apocalyptic state, as written by John, one of the sons of Zebedee, was banished to the barren Isle of Patmos... he remained and God revealed to John the

<sup>2</sup> Fr. George Morrelli, "Understanding Clergy Stress: A Psychospiritual Response," Antiochian Orthodox Christian Archdiocese of North America, accessed 11/2/16, <http://www.antiochian.org/morrelli/understanding-clergy-stress>, 1.

<sup>3</sup> Lisa H. Sideris, "On Letting a Thousand Flowers Bloom: Religious Scholarship in a Time of Crisis," *Journal Of The American Academy Of Religion* 83, no. 2: 356-372. ATLASerials, Religion Collection, EBSCOhost, accessed March 16, 2017, 356.

<sup>4</sup> Lisa H. Sideris, "On Letting a Thousand Flowers Bloom: Religious Scholarship in a Time of Crisis," *Journal Of The American Academy Of Religion*, 83, no. 2: 356-372, ATLASerials, Religion Collection, EBSCOhost, accessed March 16, 2017, 356.

coming of the Lord Jesus Christ and what soon would come to pass a revelation unparalleled, the last to be given. It was about A.D. 95. The word Revelation is a translation of the Greek word *αποκαλυψις*, *apokalupsis* which means “an unveiling.”<sup>5</sup> As Sideris believes, “our global discussion must take place. . . even though each of our narratives are different. Discussions of peak oil routinely release the similarities between the process of. . . becoming aware, and the stages of grief. Further, remaining in denial will push us past its initial stages and cause trauma, causing individuals to increase therapy visits.”<sup>6</sup>

The Book of Revelation is one representation of such a global discussion, between God and John of Patmos, and he with the angels representing each of the seven Churches and their congregations. Divided into four segments: Segment 1 consists of Chapter 1 where Jesus’ instructs John “to write down what he sees, to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, each church represented by an angel, and each church represented by a lampstand.

In Segment 2, which consists of Revelation chapters Two and Three, John individually addresses seven angels, each representing the above-named churches with the words to be written to the churches. In Segment 3, which consists of Revelations Chapters 4 through 22, God gives insight into God’s judgment upon the wicked because

<sup>5</sup> Lisa H. Sideris, "On Letting a Thousand Flowers Bloom: Religious Scholarship in a Time of Crisis," *Journal Of The American Academy Of Religion*, 83, no. 2: 356-372, ATLASerials, Religion Collection, EBSCOhost, accessed March 16, 2017, 356.

<sup>6</sup> Lisa H. Sideris, "On Letting a Thousand Flowers Bloom: Religious Scholarship in a Time of Crisis," *Journal Of The American Academy Of Religion*, 83, no. 2: 356-372, ATLASerials, Religion Collection, EBSCOhost, accessed March 16, 2017, 356.

of what they worship. It also gives a glimpse of the way of righteous worship.”<sup>7</sup> John addresses the first angel of the church Ephesus in Revelation 2:1-7: “... To return back to Jesus whom they first loved. Remember where you’ve fallen from, repent and return back to Jesus. If you return to Jesus and overcome, then you will eat from the tree of life, which is in the Paradise of God.”<sup>8</sup>

John addresses the second angel of the church of Smyrna in Revelation 2: 8-11:

“I hear your trials, and your poverty, and the false teachers who say they are Jews and are not; Do not be afraid for your suffering. Your faith will be tested for ten days. Be faithful until death, and I will give you the crown of life.”<sup>9</sup>

John addresses the third angel of the church of Pergamum in Revelation 2:12-17:

“... to repent from sacrificing before idols and committing acts of immorality. If the church repents, it will receive some of the hidden manna, will receive a white stone with a new name on it. The person receiving the stone will be the only one to know the new name.”<sup>10</sup>

John addresses the fourth angel of the church in Sardis in Revelation 3:1-6,

“... that even though you have a name and that you are alive, but are dead. Wake up, straighten yourself and those things around you out which were about to die; for I have not found your deeds completed in the sight of My God. So remember what you have received and heard; and keep it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know what hour I will come to you. But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy. He who overcomes will be clothed in white garments and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.”<sup>11</sup>

<sup>7</sup> Rv 2:1-7, Unless otherwise noted, all scripture references in this document are from the NASB Scripture.

<sup>8</sup> Rv 2:1-7, NASB.

<sup>9</sup> Rv 2: 8-11, NASB.

<sup>10</sup> Rv 2:12-17, NASB.

<sup>11</sup> Rv 2:12-17, NASB.

John addresses the fifth angel of the church of Thyatira in Revelation 2:18-29,

“... tolerating adultery by a false prophetess, who leads others in adultery, sacrificing to idols, and eating things sacrificed to idols. She and those who committed adultery, will become sick, unless they repent. Her children will also die. The angel will search all your minds and hearts; and I will give to each one of you according to your deeds. Those in Thyatira, who are not adulterers, commit idol worship or sacrifices, will not suffer any other burden. The angel is also to encourage the church to have hope and wait until Jesus comes. If you overcome the burdens of others, and My deeds until the end, will receive authority over the nations, ruling them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; and I will give him the morning start.”<sup>12</sup>

John addresses the sixth angel of the church in Philadelphia in Revelation 3:7-13:

“to keep the truth of God and not lie just to be received by those who know God. You will not be tested. You will receive a crown and remain faithful. Those who lie before you will not receive the crown.”<sup>13</sup>

John addresses the seventh and final angel of the church in Laodicea in Revelation 3:14-

22, saying,

“14 And to the angel of the church in Laodicea write: The words of the Amen, the faithful and true witness, the origin<sup>[a]</sup> of God’s creation: “15 I know your works; you are neither cold nor hot. I wish that you were either cold or hot. 16 So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth. 17 For you say, ‘I am rich, I have prospered, and I need nothing.’ You do not realize that you are wretched, pitiable, poor, blind, and naked. 18 Therefore I counsel you to buy from me gold refined by fire so that you may be rich; and white robes to clothe you and to keep the shame of your nakedness from being seen; and salve to anoint your eyes so that you may see. 19 I reprove and discipline those whom I love. Be earnest, therefore, and repent. 20 Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. 21 To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne. 22 Let anyone who has an ear listen to what the Spirit is saying to the churches.”<sup>14</sup>

<sup>12</sup> Rv 2:18-29, NASB.

<sup>13</sup> Rv 3:7-13, NASB.

<sup>14</sup> Rv 3:14-22, NASB.

Through personal and church memberships within the Presbyterian Church of the USA (PCUSA)©, the Southern Baptist Church (SBC)©, The Cooperative Baptist Church (CBC)©, the Christian Church of God, and presently within the African Methodist Episcopal Church (AMEC)©, I have observed they each have one thing in common: the congregation relies upon their pastor to guide them spiritually, emotionally, and psychologically.

As a child of a pastor (PK) I observed first-hand the congregational demands of pastoring. He would schedule and meet congregants within the church office, visit them at the hospital, or maybe even in passing in a local store. These encounters would stretch from one to three hours, sometimes going into the late evening hours. He held a 9-5 job as a textiler (early 50s through mid-60s), then would rush home, eat dinner then attend church meetings.

Pastoral presence and devotion to God and the people meant every-thing to Dad, who never complained of being tired or hurt, until one evening when I returned home from, he and Mom had their coats on. Crisis directly entered our lives that day in 1987. Dad looked tired and pale, Mom was worried, and neither of them told me what had happened. After the ambulance drove him to the hospital, I remember waiting with Mom in the Emergency Room for 4½ hours. Finally the doctor come out and informed us that Dad had a mild heart attack. Did crisis take over that day? Yes. Was fear present in our thinking? Yes. Had we lost faith in God's ability to heal Dad? No. The doctor warned Dad that if he did not stop pastoring, God would stop him.

Dad immediately made plans to retire and began to do less and less in the church. He did not have as many meetings; he appointed others to do the tasks he thought he had

to complete, such as chair committee meetings, plan church outings, and preach every Sunday. Dad and Mom retired from active full-time ministry in 1989, and relocated to Sunny Florida. They were not alone. Friends of the family had moved prior to their move and they joined a local church. Dad provided part-time pastoral duties at a local church. He later died at the age of 92 peacefully at home, while talking to his dear friend of over 50 years. Mom was present when Dad died, and she missed him; for they had been married for 57 years upon his death. She died the following year in December, 2007. I had my share of crisis that year.

The term *burnout syndrome* was first used in the early 1970's by psychoanalyst Herbert Freudenberger<sup>15</sup> to refer to a cluster of symptoms indicative of mental and physical exhaustion essentially caused by long term overwork. Significantly it occurs most often in the person who are highly motivated and extremely competent and who tend to identify their value and their life increasingly with their work, to the neglect of meeting legitimate human needs of relaxation, intimacy and play. Gradually becoming exhausted, cynical, losing joy and fulfillment in the work itself, they begin to question their self-worth, all the while attempting to work even longer hours as a way of compensating.”<sup>16</sup>

My reaction to this statement is that I agree with it. When I began ministry growing up in Dad's church, I was always asked to help youth, children or adults during their times of crisis – peer pressure, health issues, family disagreements, and in situations

<sup>15</sup> Stephen Muse, “Clergy in crisis: when human power isn't enough,” *Journal of Pastoral Care & Counseling* 61, no. 3 (September 2007): 183-195. ATLA Religion Database with ATLASerials, EBSCOhost, (accessed November 5, 2016), 184.

<sup>16</sup> J Stephen Muse, “Clergy in crisis: when human power isn't enough,” *Journal of Pastoral Care & Counseling* 61, no. 3 (September 2007): 183-195. ATLA Religion Database with ATLASerials, EBSCOhost, (accessed November 5, 2016), 184.

where I was expected to be perfect, get the job done and not worry about taking care of myself.

Len Sperry states in *Ministry and Community: Recognizing, Healing, and Preventing Ministry Impairment*, “pastoral care involves the use of religious resources to empower people, families, and congregations to heal their brokenness and to grow toward wholeness in their lives.”<sup>17</sup> Clinebell further acknowledges that, “loss of commitment to the church’s lifesaving and healing mission in a turbulent world. . . results in an increasingly irrelevance to the brokenness of individuals, families, and communities. Relevance means presence to where persons hurt and hope, curse and pray, hunger for meaning and thirst for significant relationships. It also means helping to heal the wounds of injustice in society and the wounding of the earth’s biosphere upon which all life ultimately depend.”<sup>18</sup>

Crisis is defined as a disruption in a routine of daily living, interrupted either voluntarily (choosing to leave a familiar residence, transferring to a new job, or bouncing a check), or involuntarily (losing a job, sickness, homeless). Clinebell states, “a family is an integral part of the individual experience, and relationships must be healed so that the crisis can dissipate. When crisis enters into familial relationships, the symptoms of crisis include high rates of divorce; family desertion; spousal battering; emotional and sexual child abuse, including incest; and youth delinquency and suicide, as well as widespread marital boredom and unhappiness among couples who continue to live alone together.

<sup>17</sup> Bridget Clare McKeever, (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition (Kindle Locations 249-250). Abingdon Press. Kindle Edition, 111.

<sup>18</sup> Bridget Clare McKeever, (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition. Abingdon Press. Kindle Edition, 111.



Family forms the common denominator of these relationships.”<sup>19</sup>

“Family, which forms the common denominator of these relationships and refers to a unique relationship within people of the same lineage, and can be either a blood or marriage relationship. In the first category, the relationship is biological; being related by birth. For example, father/son, father/daughter, mother/son, mother/daughter, or in the extended relationship we have brother/sister, brother to brother, and sister to sister. Briefly, in the family there is a father, mother, children, grandchildren and even grandparents.”<sup>20</sup>

“Culture is the collective programming of the mind that distinguishes the members of one group or category of people from another. It is those patterns of thinking, feeling, and acting - mental programs that serve as the software of the mind; The mental map that gives us the basic aspects of human belief, values, and behaviors. The sources of one’s mental programs lie within the social environments in which one grew up and collected in one’s life experiences. The programming starts within the family; it continues within the neighborhood or village, at school, among peers, at the workplace and living in the community. Every culture has a worldview that is the heart of a culture and is expr through the culture’s forms, meanings, signs, symbols, narratives, metaphors, expressions, systems, rites, rituals, etc.”<sup>21</sup>

<sup>20</sup> Jotham G. Wandu, “An Integrated Conceptual Model of Crises Intervention for Gikuyu People Utilizing Traditional Family Social Support Systems, Christian Resource Systems, and Crisis Theories.” (A doctoral dissertation written to the faculties of the Atlanta Theological Schools, 1995), 14.

<sup>21</sup> Geert Hofstede, *Cultures and Organizations: Software of the Mind, Intercultural Cooperation and Its Importance for Survival*, 3rd ed., (New York: McGraw Hill, 2010), 21.

The historical significance of crisis and pastoral care is evident in the daily application of its methodologies, applications, and presence required in meeting the needs of the families, staff, and the clergy's need to be validated. My spiritual autobiography revealed this in the context of my ministry and melded both into the synergy of application. Notwithstanding these three aspects of praxis, I have decided to introduce you to the historical aspects of pastoral care and the need to provide presence to those needing it. This presence is not only having the ability to listen intently, or sit silently in abject attention, but to provide the person in need with the gift to direct them towards wholeness.

My project title, "Clergy in Crisis: Running the Race Towards Healing Using Crisis Intervention and Pastoral Presence" requires the definitions of crisis, renewal, revitalization, redirections and reconciliation. All these terms are the cohesive glue that will propel the clergy from crisis back to Christ, however to do so I must define and provide the historical explanations of their applications towards renewal in Christ. Before I can apply the historical aspects of pastoral care as a means to practice and apply its paradigms, I must take you on a journey from the past where pastoral care was but a glimmer in the medical and religious (spiritual) community.

The historical context within which I practice ministry is within The African Methodist Episcopal Church, (AMEC). "It composes 0.5% of the total 6.9% of the Mainline Protestant Historically Black Churches in the United States."<sup>22</sup> The AMEC established formally as a denomination in 1816 in Philadelphia, Pennsylvania, rapidly expanded from the Middle Atlantic States northeastward to New England and westward

<sup>22</sup> *Definition of Religious Traditions*, Pew Forum on Religion & Public Life/U.S. Religious Landscape Survey, accessed October 2013, <http://religions.pewforum.org/pdf/affiliations-all-traditions.pdf>.

to Missouri within its early decades. Its short-lived presence in South Carolina in the 1820s threatened the “slave power” and the new denomination was forced to retreat until after the Civil War in 1865. This setback, however did not affect the founding of churches in the slave states of Kentucky and Louisiana near the end of the 1840s. With the planting of congregations in the Pacific areas in the 1850s, African Methodism was firmly in place in faraway San Francisco and adjacent areas of California. The Church further expanded to Haiti (1824), Canada (1840), 19<sup>th</sup> to 21<sup>st</sup> centuries, expanded to the Caribbean (The Dominican Republic, Barbados, Cuba), Dutch Guiana [Suriname], West Africa, South Africa, and India.<sup>23</sup>

The Mission of the African Methodist Episcopal Church “is to minister to the social, spiritual, physical, development of all people. The ultimate purposes are emotional and environmental needs of all people by spreading Christ’s liberating gospel through word and deed.”<sup>24</sup>

New Bethel AME Church is 126 years old and has 1600 members. Its history began near the Yellow River in Snellville, Georgia, moving to a standalone structure on Highway 124 in Gwinnett County, followed by moving to its present location in DeKalb County in 1999. This church serves the counties of DeKalb, Gwinnett, Decatur, Newton, and Rockdale counties, to include neighboring community centers and senior citizens. Its outreach program serve the community and provides spiritual, social, psychological, and

<sup>23</sup> From *The Doctrine and Discipline of the African Methodist Episcopal Church* – 2012. Copyright (c) by the African Methodist Episcopal Church Sunday School Union. Used by permission, 10-12.

<sup>24</sup> The Official Website of the African Methodist Episcopal Church, accessed October 2013, <http://www.ame-church.com>.

educational partnerships to increase its footprint in the hearts and minds of the community.

Pastoral Care and Counseling is my passion which led to the realization that because of my intercultural diversity which crosses Jewish, African American, West Indian, and European cultures, produced the development of my gift of pastoral care and counseling. This gift further propelled me into speaking to and naming those aspects of her life where the meaning of cultural sensitivity and insensitivity, defining validation and non-validation, and developed a means for me to process intercultural communication with people of all races, ethnicities, and religions.

Additionally, the context crisis is present daily both at church and in my vocation of hospice chaplaincy. Each day I have the opportunity to listen to various conversations with clergy and their families, who continually seek spiritual guidance and counsel from their daily lives, which may include loss of income, residence, health issues, and end-of-life decisions. Within the hospice context, family members as well as patients have questions related to decision making for their loved one, such as mode to identify and return to the basis of their calling into ministry; to establish and identify the boundaries and barriers inherent in ministry, and help guiding them towards revitalization of their call and service to God. The clergy including women and men are always being challenged to outdo, outperform, outweigh, be present next to by and for those within their congregation, yet, seemingly have no one to turn to for their own needs.

Clergy experience a large number of stressors in their work, including role overload and emotional labor. Although studies have found high rates of depression in

clergy, the degree of work-related burnout in clergy compared to other occupations is unknown.

“The widely used Maslach Burnout Inventory (MBI) measures three aspects of burnout: emotional exhaustion, depersonalization, and personal accomplishment. Studies used comparable versions of the MBI for clergy; for social workers, counselors, and teachers because of those occupations’ emotional intensity and labor; and for police and emergency personnel because of the unpredictability and stress-related physiological arousal in those occupations.”<sup>25</sup> Research conducted by the Charles E. Fuller Institute of Church Growth in 1992 revealed the following:

- 90% of pastors work more than 50 hours a week!
- One out of three pastors state that being in the ministry is clearly hazardous for his family!
- One out of three pastors feel totally burned up within the first five years of ministry!
- Over 70% of pastors do not have someone they would consider a friend, and very few pastors had any close friends!
- Ninety percent of pastors feel they were not adequately trained to cope with ministry coordination and the demands of the congregation!
- Seventy-five percent of pastors experience a significant crisis that was directly due to stress in the ministry!
- 40 percent of the pastors reported serious conflicts with their parishioners every month!<sup>26</sup>

<sup>25</sup> Christopher J. Adams, Holly Hough, Rae Jean Proeschold-Bell, Jia Yao, and Melanie Kolkin. 2017. "Clergy Burnout: A Comparison Study with Other Helping Professions," *Pastoral Psychology* 66 (2): 147-175, doi:10.1007/s11089-016-0722-4.

<sup>26</sup> H. B. London, Jr. & Neil B. Wiseman, “1991 Survey of Pastors, Fuller Institute of Church Growth, Pastors at Risk,” (Victor Books, 1993), 22.

Further research revealed that the personality of the clergy person develops from their context. Wil Hernandez' *Henri Nouwen and Spiritual Polarities: A Life of Tension* states, "there exists three polarities or tensions within the minister. The first is the Inward Polarity (Psychological Tension), which deals with self, self-owning, and self-giving). The second is the Outward Polarity or Ministerial Tension. This tension encompasses Solitude and Community, Compassion and Confrontation, Presence and Absence; and 3) Upward Polarities or Theological Tension which deals with Suffering and Glory, Present and Future, and Life and Death."<sup>27</sup>

I began to understand that these three tensions, if not dealt with could lead to burnout, exhaustion and leaving ministry. Reflecting upon Hernandez' statement quoting Henri Nouwen, "the original blessing that marks our core identity has been corrupted by the invitation of the "original sin," rendering us powerless to mirror the glory of God we once fully possessed but now have utterly fallen short of God."(Rom. 3:23)."<sup>28</sup> As I reflect upon the past, there may be one mechanism which could allow the clergy person to revisit their coping mechanisms in crisis events and begin to develop new ones.

As an ordained elder within the AME. church, I have identified that clergy within my local and connectional church require and need a place to go where their challenges and crises can be identified, discussed, and support provided towards healing. In my present context there is indeed a lack of this intervention, and consequently clergy may

<sup>27</sup> Wil Hernandez, *Henri Nouwen and Spiritual Polarities: A Life of Tension*, (New York: Paulist Press, 2012), Kindle, 509.

<sup>28</sup> Wil Hernandez, *Henri Nouwen and Spiritual Polarities: A Life of Tension*, (New York: Paulist Press, 2012), Kindle, 509.

view church to be an unforgiving place, even though Christ tells us in Matthew 6:12, “and forgive us our sins, as we have forgiven those who sin against us”<sup>29</sup>

As we attend church, we observe that as women and men of God, we often focus on the outer person and ignore the inner person, namely the soul and mind. I have sensed that as clergy we often empathize with the members who seek our help. We are often asked to fix, cover, provide a new foundation over their blemishes, contributing to their own and our mask of “everything is alright, and we are blessed and highly favored,.” when in reality it is not so. The very same revolving door of healing, turns into a door leading to more pain, suffering, and crisis.

Peter Scazzero’s *Emotionally Healthy Spirituality* lists the top ten symptoms of emotionally unhealthy spirituality:

1. Using God to run from God.
2. Ignoring the emotions of anger, sadness, and fear.
3. Dying to the wrong things.
4. Denying the past’s impact on the present.
5. Dividing our lives into “secular” and “sacred” compartments.
6. Doing for God instead of being with God.
7. Spiritualizing away conflict.
8. Covering over brokenness, weakness, and failure.
9. Living without limits.
10. Judging other people’s spiritual journey.”<sup>30</sup>

<sup>29</sup> Mt 6:12, New Living Translation, Unless otherwise noted, all scripture references in this document are from the NLT.

<sup>30</sup> Peter Scazzero, *Emotionally Healthy Spirituality*, (Grand Rapids: Zondervan Press, 2006), 24.

In reviewing those ten points above, I recall those moments early in ministry when my husband and I joined our church in 2001. We were eager to serve and did not want to disappoint God. Every Sunday we would enter the Sanctuary and listen to the Word of God being proclaimed by the pastor. Each week we would sit down and pray together to decide which ministry to join. Then the inevitable happened: we joined five different ministries: Christian Education, New Members, Baptism, Class Leaders, and Boy Scouts. Each of these met on separate nights and we found ourselves at church seven days a week. We were asked, “do you ever go home?”

That question may have been an indicator to some that we were dedicated servants in the church, but to us, we started to grow weary. One evening we both sat down and asked ourselves, “why are we here every evening?” At the time, our children were very young, and we both worked demanding jobs. We had surrendered to our own desire to “work for God” and forgot that God was in charge. To remedy this crisis we had put ourselves in, we sat down and prayed, asking God to direct us towards those ministries God would like us to serve.

God answered our prayers and directed us towards two very separate but fulfilling ministries: Christian Education and Pastoral Care. We have been in those ministries for the past 16 years and are no longer stressed, tired, or uncertain of our call to ministry. How long will it take for you to reassess your involvement in ministry? Are you working to be like God or working because God has sent you?

Matthew 28:19-20 Jesus directs the disciples to go forth. Jesus does not instruct them to do everything they want, but to specifically follow a particular path of discipleship: to go, make disciples, baptize, teach, and obey: “19 Therefore, go and make



disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. 20 Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.”<sup>31</sup>

In Chapter One, Ministry Focus, I mentioned that the intersection of the spiritual autobiography and interpretation of my story influenced the projects definition and meaning. Further, in reviewing the layers of my story, it prepared me to listen to individual’s stories, which in turn formed the praxis of my passion in ministry. The question I have for you is, “Do you know what your passion in ministry is? Have you allowed the pastorate or ministry focus to take you away from your call and from God?

According to James P. Osterhaus, “Ministry is composed of two zones: a Red Zone and a Blue Zone. The Red Zone is where behavior is driven by personal motives and emotional heat—the Blue Zone is where behavior is driven by the focus on the good of the organization and is bounded by clear expectations. Our churches that we serve in definitely juggle these two zones. The Blue Zone is defined, “as expectations, performance goals, reporting relationships, agreed-upon standards, and the like are actually taken seriously. Job descriptions are held to a performance evaluations are based on mutually agreed-upon standards and are not arbitrary. People are held accountable. Real accountability is related to trust. When standards shift and expectations change without negotiation, no one knows where they really stand, and this results in Red Zone reactions and behavior.”<sup>32</sup>

<sup>31</sup> Mt 28:19-20, New Living Translation, Unless otherwise specified, all Scriptures in this document are from the NLT.

<sup>32</sup> James P. Osterhaus, Joseph M. Jurkowski, and Todd A. Hahn, *Thriving through Ministry Conflict By Understanding Your Red and Blue Zones*, (Nashville: The Zondervan Group, 2005), 31.

## CHAPTER FOUR

### THEOLOGICAL FOUNDATIONS

There are times when I truly experience this work of pastoral psychotherapy as the most challenging and rewarding I have ever done. These are times When theology and religion work hand-in-hand to help people find hope and direction as they struggle with emotional and psychological issues and tensions. There are other times when I find myself almost at the edge of desperation. At these times I am caught between theological doctrines and clinical wisdom. We [pastoral psycho-therapists] are often on the front lines of battle as practical theologians. We see the possibilities and the disasters of theology in people's lives. And we are often left agonizing questions of accountability and responsibility.

--Valerie M. DeMarinis, *Critical Caring: A Feminist Model for Pastoral Psychology*

As a theologian, there are many questions that seek to define the relationship between crisis and the response relative to one's personal story. The relatedness of the story to the response due to crisis also impacts the mind, body, and soul. The steps towards identification the experience involves engaging, interpreting, and reacting to those details. Throughout research within the theological parameters concerning crisis, there is a main theme prevalent throughout the writings— crisis stems from experiences, reactions arise to the crises, and answers to relieve the feelings and emotions are often sought.

As clergy reflect upon their past experiences within congregations, churches, childhood, adulthood, and community, there comes a time when reflection does not provide peace, but crisis.

“American pastoral care is concerned with human responsibility in community and with a tradition of moral and ethical action.”<sup>1</sup> “Clergy, especially those in specialized ministry, are independent and enjoy the luxury and the burden of functioning in relatively autonomous ways. . . All of us know that at some level that we need peers and we need to hear from them regarding our strengths and weaknesses in our various ministries. However, to admit this fact is to be cross-grained in our independent nature.”<sup>2</sup>

Widjaja quotes ethicist Glen Stassen in “Religious Violence and Christian Violent Narratives in the Indonesian context: Where Does the Church Need to Repent?,” “this legacy as it applies to the stories of the individual and how these stories intersect and influence our behaviors, interpretation and reactions by calling us to exert and practice just peacemaking. This peacemaking is a legacy that needs to be utilized not only in the world, but also should be applied within the context of the church. His theory of ‘just peacemaking practices’ says, “that we need to “end judgmental propaganda” and “make amends.” Without the humility to acknowledge our wrongdoing and to repent, peacemaking is only an ideal, not a way of life -- let alone a reality of the world.<sup>3</sup>

In reviewing the Stassen article, I have concluded that the behavioral response to crisis is influenced by the individual’s experienced past and present narrative. Quoting Dietrich Bonhoeffer, Stassen writes, “he (Bonhoeffer) opposes the cheap grace to which

<sup>1</sup> Brian H. Childs, *Review of Jesus the Therapist* by Hanna Wollff (translated by Robert R. Barr). *Journal of Pastoral Care*. 43. No. 3. September 1, 1989; 283-285. ATLA Religion Database with ATLA Serials.

<sup>2</sup> Jasper N. Keith, *Journal of Pastoral Care and Publications*, Monograph No.1, (Georgia: Journal of Pastoral Care Publications, Inc. 1990), Preface.

<sup>3</sup> Paulus S. Widjaja, “Religious Violence and Christian Violent Narratives in the Indonesian Context: Where Does the Church Need to Repent?,” *Christian Ethics Today-A Journal of Christian Ethics*, Volume 22, Number 4, Aggregate Issue 95, Fall 2014, Banner Elk, North Carolina, 2014), 31.

many Christians fall prey.” He understands cheap grace to be an unmerited reaction to and bestowing of blessings from God. The God who provides for our life remains at our side, gives us unconditional love and requires praise, even if we sin.”<sup>4</sup> Approaching this theological idea that personal crisis and behavior do occur because we try to achieve the unmerited grace in the natural body, I feel that personal grace is held within the heart, mind, and soul of the individual and this grace, given by God, allows the recognition of decreased crisis and increased healing.

Dietrich Bonhoeffer’s *The Cost of Discipleship*, defines cheap grace as “God’s grace that is understood merely as the gross forgiveness of sins. There is no contrite heart needed, let alone the desire to be delivered from sin. In Bonhoeffer’s words, it is the “justification of sin without the justification of the sinner.”<sup>5</sup> I can see that within those stories, there is an intersection of the experience with the reaction of the individual, which results in non-compliant behavior. Both the context of the crisis and its interpretation may result in the clergy person’s separation from their call to ministry, relationships with others and relationship with God.

The theological premise that has arisen within my mind points to the spiritual formation of the individual and how it influences their interpretation and relationship with God. The Lord provided an Advocate, a Comforter, one who has the ability to provide strength, answers, and grace, through which the individual can resound from a crisis moment. This intimate relationship, both from God to the individual, and the

<sup>4</sup> Paulus S. Widjaja, “Religious Violence and Christian Violent Narratives in the Indonesian Context: Where Does the Church Need to Repent?”, *Christian Ethics Today-A Journal of Christian Ethics*, Volume 22, Number 4, Aggregate Issue 95, Fall 2014, Banner Elk, North Carolina, 2014), 31.

<sup>5</sup> Dietrich Bonhoeffer, *The Cost of Discipleship*, (New York: Simon & Schuster, 1995), 43.

individual to God becomes the basis, from which the person can become spiritually whole.

My spiritual autobiography revealed that crisis was inherent within my stories, and contributed to defining crisis and reactant behavior in my life. I then identified with Tillich and Bonhoeffer themes of clergy response to crisis. They revealed “that clergy’s response to crisis is influenced by their community, family, and relationship with God and as well as how they react to the crisis.”<sup>6</sup>

It is my purpose to study and put into effect a project that will assist the hurting clergy to identify their issues using pastoral care and counseling techniques, specifically exploring the person’s narrative which may contribute to their current crisis. The title, “Clergy in Crisis: Running the Race toward Healing using Crisis Intervention and Pastoral Presence” was born out of my personal autobiography and countless stories told to me in my past and present context.

To paraphrase Tillich’s insight, “humans are estranged from the ground of their being, from other beings, and from themselves. Sin is the traditional religious word for this spiritual alienation and the resultant proclivity to inflict violence on ourselves, other people, society, and nature.”<sup>7</sup> “Within . . . pastoral care, it is concerned with human responsibility in community and with a tradition of moral and ethical action.”<sup>8</sup> Within

<sup>6</sup> Paulus S. Widjaja, “Religious Violence and Christian Violent Narratives in the Indonesian Context: Where Does the Church Need to Repent?”, *Christian Ethics Today: -A Journal of Christian Ethics*, Volume 22, Number 4, Aggregate Issue 95, Fall 2014, Banner Elk, North Carolina, 2014), 31.

<sup>7</sup> Paraphrased from Tillich’s *Systematic Theology*, vol. 2 (Chicago: University of Chicago Press, 1957), 60, referenced in Bridget Clare McKeever (2011-08-01).

<sup>8</sup> Brian H. Childs, *Review of Jesus the Therapist* by Hanna Wollff (translated by Robert R. Barr). *Journal of Pastoral Care*. 43. No. 3. September 1, 1989; ATLA Religion Database with ATLA Serials.Childs, 283-285.

this construct, the pastoral care practice of active listening often informs and provides the caregiver with the reasoning behind their crisis moment.

In referring to the pastoral care practice of listening, black liberation theology would be appropriate for this praxis of care, because, “Theology is the study of the nature of God and religious belief. When developed with religious beliefs it is the theory when systematically developed.”<sup>9</sup> As a practicing minister, I apply my faith within this context of ministry through listening and identifying the stories that influence and direct clergy behaviors. I have discovered that the study of the nature of God and religious belief begins when listening and experiences coexist. In listening to the spoken and written word of God, life begins to intersect the listening experience, which then begins to change the theology of the past. The theology that begins to develop within the individual then forms a new theology of belief. The past intersects with the present, and the future is formed by the past.

As these reflections of life influence family and church, the definition of crisis seems to bend and conform to the current interpretation by the learner. It is in this arena of theological thinking that I began to see and experience a change in the definition of and interpretation of liberation, which was birthed through the telling and listening to the stories.

My pastoral theology and definition of my practice in ministry became clearer during my early experiences within the church, hospital, hospice and chaplaincy. I developed the theology of care that emphasizes that listening to a person’s story forms

<sup>9</sup> Brian H. Childs, *Review of Jesus the Therapist* by Hanna Wollff (translated by Robert R. Barr). *Journal of Pastoral Care*. 43. No. 3. September 1, 1989; ATLA Religion Database with ATLA Serials.Childs, 283-285.

the periscope that reveals their emotions, thoughts, and spiritual layers that form their personality, self, and soul. As each layer of the story is peeled away, the crisis is soon revealed. As the individual gives a name to the crisis which they are experiencing, then healing can begin.

My praxis in ministry began in the congregational care area within the church, when was further honed through education, ministerial training, and spiritual formation. During my graduate studies I learned that pastoral care and counseling utilized active listening and reflection. Antoine Boisen, “the father of Pastoral Care” began to teach students to look at and listen to the narratives or stories of clientele, patients, and families. Each chapter of their stories provided the basis for the next chapter of their life. Anton Boisen affectionately called interaction with the person as “the human document” because “the human document was the reflection of the person’s life, experiences, and reflections which, when heard by the caregiver, would weave the listener into their personal adventure of life,”<sup>10</sup> would translate the inner feelings, emotions, and experiences into a clear picture of how, why and where the individual may have developed certain behaviors and tendencies.”<sup>11</sup>

Thomas Moore’s *Care of the Soul*, defines, “The basic intention in any caring whether physical or psychological, is to alleviate suffering. But in relation to the symptom itself, observance means first of all listening and looking carefully at what is

<sup>10</sup> Thomas Moore, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*, (New York: Harper Collins, 1992), 10.

<sup>11</sup> Thomas Moore, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*, (New York: Harper Collins, 1992), 10.

being revealed in the suffering.”<sup>12</sup> As I grew in the development of my listening and observation or “active listening” skills, I understood that the verbal story also encompassed the silent narrative: body language, moans, groans, facial expressions, and environmental factors, also contributed to the unspoken and spoken translations of the person’s story.

Knowing that this pastoral skill of listening forms the story and foundation for understanding the development and spiritual growth of the individual, spiritual growth can inspire the understanding of faith from family stories. Furthermore, these family stories or testimonies can motivate the person towards a relationship with God. As I began my research for the reasons clergy find themselves in crisis, I discovered that crisis would point back to an earlier moment in their lives, from childhood through adulthood. In recalling my own experiences with God and remembering how my parents practiced morning devotions at home, it showed me that these faith experiences allowed me to grapple with and heal from personal crises in life.

David Ford’s *The Modern Theologians* states, “Black theology is a self-reflective discipline questioning the intellectual consistency and practical accountability of African American people to the faith that they seek to believe in and practice.”<sup>13</sup> I believe that sharing stories illuminates and explains the contributing factors to the behavior exhibited by clergy.

<sup>12</sup> Thomas Moore, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*, (New York: Harper Collins, 1992), 10.

<sup>13</sup> David E. Ford with Rachel Muers, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3<sup>rd</sup> ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 64.



As an ordained itinerant elder within the African Methodist Episcopal Church (A.M.E.C.), I experienced and felt the tensions which arose within my local church, as clergy experienced crisis and expressed their need for pastoral care and counseling. The crisis may arise from death, divorce, drug addiction, pornography, or other areas that may be encountered. As ministers throughout the connectional AME church shared their story, there is a perceived tension that existed between their call to ministry and the crisis that existed in their lives. The tensions existed because the congregation expected the minister to be strong, not have any problems, and be able to make congregational visits at a moment's notice. This tension not only existed within the local church, but was also present throughout the corporate body of the church.

There have been many reported incidences of suicide, alcoholism, and imprisonment as shown on the nightly news, printed and social media. There is a definite need for the church, congregation and clergy to heal from these incidences that intersect life in a crisis mode. I do not perceive that there is an established place for the hurting clergy to attend to help them heal. Their faith is first and foremost, however, the populace with which they shepherd or serve, do not want to believe that there are problems that exist with their beloved ministers.

In continuing my research of narrative and liberation theology, I have found that there are two theologians that undergird and form the basis for the project in question. H. Richard Niebuhr and James Cone appear to have woven within their theologies psychological, spiritual, social, and mental experiences, which lead to behavior emanating from the reaction to the experience. These theologians, though responsible in

their own fields, showed me that the spiritual aspect of the individual needed to be reflected upon, informed, and healed, as they encountered a crisis.

Though the writings of Niebuhr and Cone concentrate on reflection and experience, I found the underlying tones relating to theology, behavior, and spiritual formation appealed to me within Paul Tillich. His principal goal “was to make Christianity understandable and persuasive to religiously skeptical people, modern in culture and secular in sensibility.”<sup>14</sup>

Tillich’s *Systematic Theology* divides the questions of humanity and our relationship to God into five parts: Logos, God as Creator, Jesus as the Christ, Spirit, and Kingdom of God”<sup>15</sup> In the five parts mentioned above I believe Tillich attempts to get the reader to understand the meaning of their existence as it relates to the essence of being, of understanding their purpose and how God enter one’s life.

Without the intervention of God in one’s life, I believe crisis will become prominent in your life. Tillich has brought this to the forefront of the theological meaning of existence and being. According to Tillich “raises and compares the human being as ‘content’ and ‘form’; we are always comparing ourselves to our presence as person, acting in the here and now, and constantly reflecting upon the “what’s next” (my term).”<sup>16</sup> I question how often we think about what our accomplishments in our past versus what we propose to accomplish in the future. I see this as a definition of

<sup>14</sup> David E. Ford with Rachel Muers, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 62.

<sup>15</sup> David E. Ford with Rachel Muers, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 64.

<sup>16</sup> David E. Ford with Rachel Muers, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 64.

fear and the incapability to go beyond our present circumstance to accomplish a positive goal due to uncertainties of the outcome. Tillich states, “there are moments when we experience our lives on the edge of being overwhelmed by meaninglessness, (too many meetings), guilt (did I do enough), and death (moment of permanent separation)”<sup>17</sup>. And it is in these moments, I believe there is a juxtaposition of crisis and sinful behavior.

In Tillich’s *Systematic Theology Vol 2*, he writes, “Jesus was called a physician, and it is the physician for whom we ask first when we are looking for health. And this is good. For, as all generations knew, there is healing power in nature. And much healing is possible if this power is used wisely and skillfully aided. Those who despise this aid and rely on the power of their will, ignore both the destructive might and the constructive friendliness of nature. They do not know that our body contains not only forces of discord between its elements but also forces of concord. The great physician is he who does not easily cut off parts and does not easily suppress the one function in favor of the other, but he who strengthens the whole so that within the unity of the body the struggling elements can be reconciled. And this is possible even if deep traces of former struggles in our body remain as long as we live.”<sup>18</sup> Again, I ask the questions, do past relationships influence clergy’s response to present crisis? Are present clergy relationships influenced by current relationships? Is present clergy behavior based upon past crisis?

<sup>17</sup> David E. Ford with Rachel Muers, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 64.

<sup>18</sup> Paraphrased from Tillich’s *Systematic Theology*, vol. 2, (Chicago: University of Chicago Press, 1957), 60, referenced in Bridget Clare McKeever (2011-08-01).

Dietrich Bonhoeffer clarified the answers to these questions with the following statement, “the meaning of the person’s experience and relationship with God is influenced by their definition and understanding of sin as it relates to the grace and forgiveness from God.”<sup>19</sup>

Bonhoeffer wrote “about the nature of community-the ways in which the sociality, or interrelatedness, of persons is at the heart of the very way we understand God, ourselves, and one another. It is in relation with persons and community that the concept of God is formed.”<sup>20</sup> I see that the clarity of this statement becomes a justifiable method for which the crisis can be healed.

Bonhoeffer believes that the healing results from unmerited grace of forgiveness from God, and it is necessary for the individual to change their sinful ways to react in ways that glorify God and Christ. He brings into question why the relationship that is suffering within the person’s inner core, their self, often results in crisis in decision making, forming relationships with those they minister to, and that seems to at the core of Tillich’s writings.

Spiritual formation could be viewed as one of the foundations to help clergy in crisis. The stories that held them hostage or bound to their reactions in moments of crisis could possibly be healed through reformation of their relationship with God, community and themselves. The reformation of themselves would involve daily devotions, periods of reflection, and identification of the areas in their lives which catapulted them into a

<sup>19</sup> Erwin Lutzer, *Pastor to Pastor: Tackling the Problems of Ministry*, (Grand Rapids: Kregel Publications, 1998), 7.

<sup>20</sup> David E. Ford with Rachel Muers, “Dietrich Bonhoeffer –Sanctorum Communio”, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3<sup>rd</sup> ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 49.

moment of crisis, both personally and within the call to ministry and ways in which to promote healing.

For the non-clinician, a ‘narrative is the personal story told by the person, which affects their behavior, reactions, and emotions when faced with external situations or circumstances. The persons who find themselves stuck in those stories either from the past or present, may find themselves in perpetual crises. As a minister, I have had the opportunity to facilitate pastoral care sessions with parishioners and clergy. These sessions involved participants sharing their narratives, which revealed the personal realization that this had also occurred in my life. However to effectively maintain the boundary of self-differentiation I had to be fully aware of my own narrative. I had to effectively listen to and provide effective care without transferring my narrative to the people I listened.

There are three theologians which I feel exemplify the narrative that influences the clergy’s reaction to crisis. The first two theologians are H. Richard Niebuhr and Edward C. Wimberly, who specialize in Narrative Theology, and James Cone who specializes in Black Liberation Theology. Narrative Theology or narrativism. Narrativism is defined as “Understanding that sees Christian theology as grounded in the narrative of the Bible, especially the story of Jesus; some narrativists ground this approach by claiming that human experience and self-understanding are irreducibly narrative in character.”<sup>21</sup>

Black Theology is a self-reflective discipline questioning the intellectual consistency and practical accountability of African American people to the faith that they

<sup>21</sup> Glossary, in *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 779.

seek to believe in and practice . . . this reflection presupposes the reality of black people in churches and community organizations involving themselves in advancing the particular affirming encounter between African Americans and God and reconstructing individual and systemic brokenness and woundedness.”<sup>22</sup>

Valerie M. DeMarinis, a feminist clinical pastoral psychotherapist writes, “There are times when I truly experience this work of pastoral psychotherapy as the most challenging and rewarding I have ever done. These are times when theology and religion work hand-in-hand to help people find hope and direction as they struggle with emotional and psychological issues and tensions. There are other times when I find myself almost at the edge of desperation. At these times I am caught between theological doctrines and clinical wisdom. We [pastoral psycho-therapists] are often on the front lines of battle as practical theologians. We see the possibilities and the disasters of theology in people’s lives. And we are often left agonizing questions of accountability and responsibility.”<sup>23</sup>

The family is not the only unit that may be affected by crisis. The clergy within the context of the church is also experiencing crisis as defined by context of the parishioner’s expectations of the pastor, and the pastor’s expectations of the congregation. I feel that this expectation is derived from the teachings of Jesus, where he says in Matthew 28:19-20, “Go into the nations and baptize them in the name of the Father, the Son, and the Holy Ghost (Spirit), and teach them all that I have taught you.”

<sup>22</sup> Dwight N. Hopkins, 2005. “Black Theology of Liberation,” In *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 481.

<sup>23</sup> Valerie M. DeMarinis, *Critical Caring: A Feminist Model for Pastoral Psychology*, (Kentucky: John Knox Press, 1993), 1.

Having considered that tensions arise not in the teaching of the Word but “Going” into the nations, the congregation, the community, which in the past accepted the presence of clergy and ministers, but in today’s 21<sup>st</sup> century, the community is no longer regarding the church or clergy as the provider of direction.” The expectations to be perfect 24/7 and not make mistakes in interpretation and pastoral guidance are also added constructs in crisis moments.

As Paul Tillich states in *The Modern Theologians*, “At the moment of any transaction with the world we are deeply conditioned by the immediate context and by the entire history of what we have done and undergone to that point.”<sup>24</sup> I believe that the tension or crisis results when the past and the present clash when the individual tries to determine what action to take. This ‘foundational crisis moment’ (my term) then transforms the individual into an operant behavior, which over a period of time transforms into conditioned behavior.

B. F. Skinner, the Behaviorists’ behaviorist, studied only measurable, and observable behavior. In addition to his knowledge of Pavlovian classical conditioning, he found a way to explain all behavior as a product of learning. He called voluntary learning *operant conditioning*. Voluntary behavior is what people and animals do to *operate* in the world. When people perform a voluntary action, it is to get something they want or avoid something they don’t want. So voluntary behavior, for Skinner is operant behavior, and the learning of such behavior is operant conditioning.”<sup>25</sup>

<sup>24</sup> David E. Ford with Rachel Muers, *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3<sup>rd</sup> ed., Edited by David F. Ford, (Massachusetts: Blackwell Publishing, 2005), 65.

<sup>25</sup> Bradley Sturz, editor, *Psychology*, The Pearson Custom Library, (Boston: Pearson Learning Solutions, 2012), 140.

Christie C. Neuger “identified three primary functions of pastoral theology in caregiving: (1) as a source of commitment in one’s operational theology and spiritual practice that guide one’s pastoral attitudes and actions; (2) as an assessment lens for the caregiver, guiding the kinds of questions asked and the perspective on situations that help reveal the spiritual dimensions of people’s counseling issues; and (3) as that which generates resources such as scriptural stories, meaningful rituals, sacramental ministry, and prayer.”<sup>26</sup> To the degree that people find release, through counseling or psychotherapy, from the captivity of their inner conflicts and self-idolatry, they can then build bridges over chasms of alienation from others, increase their ability to give as well as receive love, seek justice and wholeness in the world, and learn to live the joys and sorrows of life in all its fullness.<sup>27</sup>

The theology of pastoral care attempts to discover those spiritual narratives which have biblical meaning to the individual. Clinebell asks three important questions concerning the relationship of the caregiver to their identifiable biblical roots of caring:

1. What are the biblical images, insights, and narratives that provide foundations for a theological understanding of wholeness-oriented caring and counseling?
2. What biblical insights can come alive for caregivers and care receivers in their dialogue?
3. With what theological themes can caregivers stay in dialogue to illuminate and energize this

<sup>26</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1017-1021.

<sup>27</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1017-1021.



ministry?<sup>28</sup> I conclude from Clinebell's questions that it is important for the individual to remain grounded and steadfast in the study and application of the biblical narrative in order to maintain a holistic and steadfast caring of others and self if a positive result of healing is to occur.

I believe a mutuality model of caring exists within the theology of pastoral care. This mutuality model involves understanding and experiencing the relationship between myself and the person providing the narrative during our conversation. This conversation involves my listening and receiving the caregiver's truths that would be revealed during the conversation. Within this mutuality, the caregiver takes the risk of vulnerability allowing him or her to be open to the person to whom they are providing care. The vulnerability is not to be ignored during the visit, but is to be measured as a barometer of reaction to and presence with the individual.

My personal pastoral theology of care is not unique in practice as it is also confirmed by Daniel Day Williams, *The Minister and the Care of Souls*, reveals " . . we have the basis of all care of souls. It is an action in love which makes concrete the spirit of ministry we know in Christ. . . To love means to conform our action to the concrete needs of the neighbor. Our human need is involved with our guilt, so God's love is expressed in forgiveness. Our need is for hope in the midst of estrangement, so God has to bear with us in our suffering."<sup>29</sup>

<sup>28</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1043-1045.

<sup>29</sup> Daniel Day Williams, *The Minister and the Care of Souls*, "Chapter 1: Therapy and Salvation: The Dimensions of Human Need," [http://www.religion-nline.orgresearch.dll/showchapter?chapter\\_id=1989](http://www.religion-nline.orgresearch.dll/showchapter?chapter_id=1989) (6 of 16) [2/4/03 8:0715pm].

There have been countless times in which I have I have found myself as a silent and empathetic listener to stories of pain, anguish, fear and hopelessness. My reactions may be to sit silently, cry, or even nod to the speaker. There are times when I hold the persons hand, signifying empathy and presence in that moment. Even in the midst of these reactions, he or she eventually asks the question, “What do I do now? As I am not there to provide my answer to their problem, I refer to scripture which offers love, hope, encouragement and forgiveness from God. I may say, “God does hear your words of pain and suffering, and walks with you in your suffering.” If the person has confessed a sin, I would assure the individual that God has forgiven them because they have told God they are sorry and have repented from their sin; and God, in God’s infinite mercy will forgive you. These words then begin the transformation of the person’s moment of guilt and shame to one of peace.

Williams further validates this love, hope, and forgiveness by writing, “Too know, therefore, that we are to love our neighbor does not tell us what we are to do, until we discover our neighbor’s need and learn what we can do. . . Adoration, forgiveness, sacrifice, mutuality, are all themes of love, but none of these allows arbitrary boundaries to its creative power. Love comes to know itself only in responding to the call of the neighbor.”<sup>30</sup>

There are indeed special dimensions of love in the varied relationship of life: brotherly love, sexual love, love of work and play, love of country, love of adventure. None of these falls wholly outside the meaning of *agape* of God made known in Christ,

<sup>30</sup> Daniel Day Williams, *The Minister and the Care of Souls*, “Chapter 1: Therapy and Salvation: The Dimensions of Human Need,” [http://www.religion-line.org.research.dll/showchapter?chapter\\_id=1989](http://www.religion-line.org.research.dll/showchapter?chapter_id=1989) (6 of 16) [2/4/03 8:0715pm].

yet in none of them can there be a mere imitation of Jesus as pattern. The imitation of Christ is either a creative response in freedom or it is a false and arbitrary imposition of law upon life. All the loves of human existence may be affirmed in the spirit of *agape*, yet *agape* transcends them all. It gathers human energies together in the service of the saving action of God who wills to redeem every human life from its self-imposed frailty.”<sup>31</sup> It is within this theology of pastoral care that Paul Tillich invites us to look at our biblical and spiritual relationship with Jesus Christ, just as we examine the relationship which we have in conversations with others.

Personally, I rely upon the theology of pastoral care and the theology of God as I practice pastoral care. My theology of pastoral care is defined as utilizing the holistic definition of the person as it relates to his or her psychological, emotional, spiritual, and physical identification of their self. Concerning the psychological aspect, I encourage the person to vocalize their feeling, such as sadness, anger, happiness, indifference; identifying their reaction through words, ways that they coped in the past and present to the crisis. The definition of the feelings can take the form of “I feel sadness, anger, happiness, uncertainty, fear, etc.” which contribute to them owning their feelings instead of denying them. I believe this open and honest dialogue with the person will help them to identify their crisis of uncertainty and help guide them through hope in victory.

In Tillich’s *Systematic Theology*, he reveals “five biblical themes that work into the theology of caregiving. The first theme is Jesus the Christ, as understood by

<sup>31</sup> Daniel Day Williams, *The Minister and the Care of Souls*, “Chapter 1: Therapy and Salvation: The Dimensions of Human Need,” [http://www.religion-online.org/research.dll/showchapter?chapter\\_id=1989](http://www.religion-online.org/research.dll/showchapter?chapter_id=1989) (6 of 16) [2/4/03 8:0715pm].

mainstream Christians, is a paradigm of spiritually empowered wholeness.”<sup>32</sup> Jesus Christ is seen as an empowered wholeness, who liberates us from our cares and illness, and ignites inner wholeness, love, and justice within us. This inner transformation, according to Tillich, should flow through to those we care for. Tillich refers to this wholeness nurturing reality as the “new being.” “Experiencing this new being cultivates growth into “the full stature of Christ” (Eph. 4:13 NRSV) by developing our unique expression of life in all its fullness.”<sup>33</sup>

“The second theme in the theology of caregiving is holistic healing, which is a fundamental dimension of religion.”<sup>34</sup> “This healing led to countless sightings of Jesus healing presence and ministry. The New Testament revealed many stories of Jesus healing known in New Testament times and throughout much of church history as “the great physician”<sup>35</sup>

Matthew 9:12 reads, “12 But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick (NRSV); Mark 2:17 reads, “17 When Jesus heard this, he said to them, “Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.”) His healing ministry was grounded in the Jewish holistic tradition as shown by the fact that he healed

<sup>32</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press. Kindle Edition, 1055-1056.

<sup>33</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1064-1066.

<sup>34</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1066-1067.

<sup>35</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1069-1073.

persons with all types of illnesses and disabilities—physical, psychological, emotional, psychosomatic, relational, and spiritual. Jesus restored the sight of both the physically and the spiritually blinded, quieted people’s fears and anxieties, and with great courage, stood up for justice.”<sup>36</sup>

The third theme, healing and salvation are interdependent and complementary.<sup>37</sup> Salvation and healing are often intertwined in the Bible, both being understood as gifts of a just and loving God. Daniel Day Williams’ *The Minister and Care of Souls*, “makes it clear that the language of salvation and the language of healing are interlaced throughout the Bible, though the two are not identical.”<sup>38</sup> Williams defines salvation as fulfillment for a person in a new relationship to God and neighbor in which the threats of death, of meaninglessness, of unrelieved guilt, are overcome. To be saved is to know that one’s life belongs with God and has a fulfillment in God for eternity. This is salvation as explained in the New Testament, a kind of ultimate healing that takes place in the transforming age of wholeness (the kingdom of God), which is already dawning within and among us.

The fourth theme is “we humans possess rich, God-given capacities for living life in all its fullness, and we have a spiritual responsibility to discover and develop these gifts. The New Testament reveals the various spiritual gifts that are given to us by God (I Corinthians 12: 4-11; I Peter 4:9-11; Romans 12:6-8 and Ephesians 4:11-12).”

<sup>36</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1069-1073.

<sup>37</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1079-1083..

The psalmist describes humans as created Psalm 8:5 reveals that we are “a little lower than God”. This statement is a ringing affirmation of humankind’s creative, loving, self-transcending spiritual potential. A primary goal of Christian living is to grow our personhood in the likeness of the divine by developing more of the remarkable gifts and graces we possess as members of a blessed species. Facilitating this development is the ultimate purpose of all ministry including pastoral care and counseling.

Care seekers who have suffered social oppression face special challenges in moving toward this goal. We experience and interpret our relationship with God primarily through the images of God we carry. When the possibilities for those images are limited, especially by what the culture values in terms of maleness, power, and whiteness, we are limited in being able to experience God’s unlimited abundance.

We humans possess rich, God-given capacities for living life in all its fullness, and we have a spiritual responsibility to discover and develop these gifts. The biblical record affirms repeatedly the remarkable gifts human beings possess. Facilitating this development is the ultimate purpose of all ministry including pastoral care and counseling. Jasper Keith’s *Peer Review: A Theological Perspective* states “It (the *who* question) is the first and foremost the primary question of all pastoral care ministry.

The questions we would ask ourselves as we studied and applied the tenets of CPE, as well as writing our spiritual autobiography within this dissertation process begins with: Who are we?, Who are you?, Who am I?, and Who are we becoming together?

Keith expands these *who* questions and qualifies them to help clergy evaluate both themselves and those they care for:

- 1) We have experienced some forms of bondage;
2. We have known some aspects of deliverance;
3. We resist every power that threatens our freedom;
4. We desire wholeness for ourselves and for others;
5. We are, and some days we have the courage to be caring; and
6. And every day we are dying. <sup>45</sup>

I have observed in my experiences that those I care for may have suffered through social oppression and may have a limited or distorted image of God. I speaking with caregivers, I would ask them, “Who was God to them?” What was their relationship with God? How and when did they first verbalize their image of God? Tillich revealed in his theology, “our identity and experience of God in our lives (our relationships) with God and others, may be influenced or limited by the predominant culture, ethnicity and power structures within their community. <sup>46</sup> These questions may be utilized within the project to form the basis of perceived crisis formation or identification within clergy.

The fifth and final theme is cultivating healing and wholeness which effectively requires enabling people to deal with their violence, brokenness, destructiveness, and

<sup>45</sup> Jasper N. Keith, Jr. “Peer Review: A Theological Perspective,” *JPCP Monograph*, No. 1, Decatur, Georgia: Journal of Pastoral Care Publications, Inc., 1990.

<sup>46</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1083-1097.

sinfulness. Pastoral care and counseling seeks to minister in healing ways to brokenness. Clergy need to have a tough, realistic understanding the meaning of the person's brokenness as it can be very destructive to the person's life. In today's violence-addicted world, pastoral caregivers must have effective strategies for dealing with the potentially destructive capacities of human beings.<sup>47</sup>

In reviewing the theological development of pastoral care and crisis, I have learned that as we intentionally become caregivers of our church, family, and community, we must understand the meaning of being in covenant with God. Clergy must understand the sacredness of the relationship with God understand that we have been chosen by God to provide the present care in times of trouble to others. Clergy should be able to companion others as they go through their own crises and brokenness. Clergy should be able to listen to their own story, define their feelings about that story, and take time to sit with those feelings. If we are to look at Christ on the Cross, and read sacred writings, we will see the man, Jesus answering those same five questions posed earlier.

*Who are we?* We are woman and man, created in God's image and likeness; created to praise and worship God. We are the children of the living God, who see the Cross, and verbalize our thanks to God for providing us eternal life through the One who suffered for us all.

<sup>47</sup> Bridget Clare McKeever (2011-08-01), *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd Edition, Abingdon Press, Kindle Edition, 1113-1122.



*Who are you?* You are a unique and gifted person, with gifts and graces provided to you by God. These gifts and graces will give you the purpose to provide a quiet presence and opportunity to enter into the sacred spaces of those you care for.

*Who am I?* I am a unique individual, created in the image of God. An individual who has unique characteristics, differences, a voice, and the ability to live towards holiness and obedience. I will make mistakes, I will suffer, I will laugh, I will cry. Through all this, God will provide me with an individual presence. Just as we will provide our individual presence with those we care for.

*Who are we becoming together?* We are both seeking wholeness from our hurts, our challenges, our shortcomings. We are identifying our weaknesses, our strengths, our reasons to talk or be silent. We are learning to walk together, hand in hand, as a reflection of how Jesus says, “I will not leave you nor forsake you...I will leave you with an Advocate, who will remind you of all that I have taught you. (Matthew 20:19-20, New Revised Standard Version).

During Dr. Swinton’s plenary on “Disability Ministry” [United Theological Seminary, Fall 2014 DMin Intensive], showed a picture of a suffering Jesus on the Cross. This was a perfect example of how pastoral care was provided by Jesus, even in the suffering. Jesus saw those standing and kneeling at the foot of the cross. Jesus suffered yet provided ‘care’ for his mother Mary by asking John to care for her after he died. Jesus saw both robbers on both sides, spoke to one and forgave the other promising eternal life. Before breathing his last, Jesus asked God to forgive those who placed Jesus on the cross for they were not in their right minds. Before Jesus was crucified, Jesus left

a legacy for the living (The Great Commission), forgave us all so that we could reunite in relationship with God and provided a covenant promise of eternal life.

In conclusion, Jürgen Moltmann, in *The Crucified God*, states “The cross is an event between the sacrificing Father and the abandoned Son in a power of sacrifice that deserves to be named the Spirit. In the cross, Jesus and the Father are in the deepest sense separated in abandonment, yet are at the same time most inwardly united through the Spirit of sacrifice.<sup>48</sup> Understanding that to immerse oneself into community with others who are suffering, is to embrace and translate God’s presence within you will be a liberating presence to others. It is my hope that clergy in crisis by reaching out to God, who is the almighty healer of wounds and thoughts.

<sup>48</sup> Jürgen Moltmann, “The Crucified God,” *Theology Today*, Vol. 31 (1974): 16.

## CHAPTER FIVE

### THEORETICAL FOUNDATIONS

When we recognize that salvation for the Christian has its definition in the story of Jesus and at the same time that the Gospel raises our eyes to an infinite horizon which stretches beyond all our knowledge of what human life may become, we recognize two consequences for the way in which we understand the Christian ministry to people.

--Daniel Day Williams, *The Minister and the Care of Souls*

As I have recognized my life as an open book of experiences, coupled with the definition of my birth through crisis, I have to understand how as a theologian I can apply the theories that will help me to understand not only my life experience but that of others to whom listen to. That day back in 2001 prior to my godfather's funeral, revealed my worst fears; my birth to an unwed twenty two year old woman, cared for in an abusive orphanage, and then adopted by loving parents left me with a new method of defining crisis and consequences associated with that experience.

Throughout the last fifteen years after finding out I was adopted, I met strangers, co-workers, church members, who also were adopted. There was a newfound joy within my soul. I was not alone and could now find myself. I did not want to find myself that day fifteen years ago, I wanted to cry, scream, and stamp my feet. However, this day was the funeral of my godfather and was not the place for my selfish reactions to the truth of my life. But now that I was faced with the truth, what would happen to the

lifelong story that was embedded within my soul? Did I have to rewrite my whole life story or embrace that with which I was given by my new family? The story unfolded after those moments. It is within this moment of crisis definition and conflict resolution that I needed to immerse myself. Who could I talk to? What words would I say? Would I trust my parents, my cousins, or my aunts? My whole world appeared to crash down around me, yet I was no longer a child, but a 46 year old woman with a husband, and two children. It was from my personal theoretical framework of crisis that I brought to my attention that crisis experienced by clergy can be healed utilizing conflict theory and crisis intervention.

Chapter Four presented the crisis levels of response depended upon the individuals' response to their prior crisis. The minister encountered many personalities, opinions, religious heritages, financial status, and language differences. But the most prevalent and noticeable characteristic was conflict. Our humanity includes diversity of being, meaning, and narratives of our lives, and such will always bring about disagreement with our congregation. As I realized earlier in my spiritual autobiography, we are all born into conflict. Our individual birth and life stories are diverse by nature, and conflict will be present.

In Peter Scazzeros *Emotionally Healthy Spirituality*, "he recognized 'church leavers' as people who have experienced and struggled with emotional conflict. Specifically, after many years of frustration and disappointment, realizing that the black-and-white presentation of the lack of faith did not fit with their life experience, they just,

or at least internally know that something is not right; something is missing. They grow tired of feeling stuck and trapped in their spiritual journey.”<sup>1</sup>

“Crisis derives from the Greek κρίνει krinei, to decide. . . it is a turning point or crossroad in the development of something, a crucial time, a decisive point. The pastor frequently deals with such decisive moments in the lives of persons. Much daily energy of the pastor is devoted to helping persons deal with personal crises.”<sup>2</sup> Roberts “defines crisis as a period of psychological disequilibrium, experienced as a result of a hazardous event or situation that constitutes a significant problem that cannot be remedied by using familiar coping strategies.”<sup>3</sup>

I identified with this “psychological disequilibrium” which could not be remedied by familiar coping strategies. I felt myself in a state of limbo, lacking direction, and totally void of feeling. That day had been not only been the funeral of my godfather, but the death of a life which I had been told as truth. My world had died, my definition of my heritage smashed, and my story’s chapter needed to be rewritten. I could not hire a copy editor nor proclaim my name as a ghost writer. My ghosts were now revealed and I had to deal with them. My father told me not to leave the family. However, my definition of family did not mirror its definition in the dictionary.

What was my next step? I had physically been torn from this family by this verbal truth. My aunt had remarked, “I’m glad you finally found out. It’s about time.”

<sup>1</sup> Peter Scazzero, *Emotionally Healthy Spirituality: Unleash A Revolution in Your Life in Christ*, (Tennessee: Thomas Nelson Publishers, 2006), 10-11.

<sup>2</sup> Gary L. Harbaugh, (1985-01-01). *Pastor as Person*, Augsburg Fortress Publishers, Kindle Edition.

<sup>3</sup> Albert R. Roberts, “Crisis Intervention Handbook: Assessment treatment and research,” *Oxford Journal*, (New York: Oxford University Press, Brief Treatment and Crisis Intervention, 5:4, November 2005), 332.

The rest of the family distanced themselves from me. This random and intentional ripping apart of my understanding of loving one another was definitely full of anger. I was angry at the family, but not with God. Returning to my theological framework of loving God and others even in their crisis, I turned back to God. In order to deal with this crisis, I reflected upon my life.

Over the next six months I spoke to God daily, asking God to help me review moments in my life, my childhood, words exchanged, behaviors observed and finally my life as an only child. God revealed to me that during these moments of anger, God was not it's author. My birth to a single parent, placed within an orphanage and adopted by a Christian family was God's way of saying, "I'm not done with you yet. Even in my birth through crisis, God had plans for my life. It took 46 years of life to finally realize that my life did matter.

What did I have to do to cope through this crisis moment? I first had to pray. As a narrative theorist, I had to rewrite my own story. As with all stories, there is a preface, an introduction, with chapters that help to develop the plot. My story began with defining who I was at that moment: I was a mother, wife, daughter, and a minister. I have realized my new identity to include my Jewish Heritage, my African American heritage and am a newly created identity...not in my purpose but in self-actualization of the realization that I was indeed separate from my family, but through their imprinting of their story and life, is now a part of my identity. I now incorporated my African American and Jewish heritage into defining who I am.

Revisiting that moment, I don't remember being angry with God; I was angry at my parents. They did not have the courage nor trust in what may have happened if they

told me of my true life story. My parents told me they were afraid that I would run away and leave them. As a matter of fact, I did almost leave during my junior year of college, but did not. As previously stated in chapter one, my aunt encouraged me to stay, “because it would have broken my mother’s heart.”

The courage was instilled within me from that day long ago, and my trust in God to guide me and help me to embrace my heritage and the love God had for me. Therefore, the courage I had to continue my life and trust in God to continue the question of my purpose came into perspective. I needed to redefine my purpose in life. Beginning to question God, I asked “why did you save my life just to have me experience this anger? Not only was I grieving the loss of my Godfather, but also the loss of my own physical, emotional, and psychological meaning to my life. This crisis helped to define and discover that through my personal exploration of self, that I would be able to guide and help clergy and individuals seek their healing from their personal crisis.

As this realization blossomed, I had to define the meaning of crisis. Roberts defines crisis as “an acute disruption of psychological homeostasis in which one’s usual coping mechanisms fail and there exists evidence of distress and functional impairment. The subjective reaction to a stressful life experience that compromises the individual’s stability and ability to cope or function.”<sup>4</sup>

“The main cause of a crisis is an intensely stressful, traumatic, or hazardous event, but two other conditions are also necessary: (1) the individual’s perception of the event as the cause of considerable upset and/or disruption; and (2) the individual’s

<sup>4</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (New York: Oxford University Press, 2005), 721.

inability to resolve the disruption by previously used coping mechanisms. Crisis also refers to “an upset in the steady state.” It often has five components: a hazardous or traumatic event, a vulnerable or unbalanced state, a precipitating factor, an active crisis state based on the person’s perception, and the resolution of the crisis.”<sup>5</sup> Pastors are persons. Most of the problems pastors experience in the parish are not caused by the pastor forgetting he or she is a pastor. Most difficulties pastors face in the parish arise when the pastor forgets that he or she is a person.

As a young girl, I would have several long conversations with my aunt, one of which began like this: “tell me a story about what you used to do as a young woman in Jamaica.” My aunt would answer, “I used to bake with my mother, kneading dough, and making all sorts of cakes and pastries.” I learned about my life through this act of asking and listening, which defined my first instance of presence. This ‘act of sitting in quietness, and doing nothing’ is termed in pastoral care as the gift of presence. Being present is described as something that is multilayered—that in addition to offering our physical presence, there are deeper forms of “being with” someone.

In my current work as a chaplain and minister, I often sit in presence as families, patients, and parishioners share their life stories with me. Some of the stories are sad, others full of hope, and others still question their lives. These moments of presence also give me moments in which to reflect upon my own life and how hope that exists and in my life.

Charles Gerkins’ *Crisis Experience in Modern Life* states “a crisis situation is an extreme or boundary situation in which the contradiction between human aspirations and

<sup>5</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (New York: Oxford University Press, 2005), 329.



finite possibilities becomes visible in such a way as to demand attention.”<sup>7</sup> In my own words, a crisis is a situation that evokes a specific emotional reaction to a specific event or events. My revelation of my old story now had to be redefined because of that days confrontation of who I was not. My human vulnerability, finite existence, and review and rewording of my hopes and dreams became foremost in my mind. I began to ask, “Who Am I? What Am I? What is my purpose in life? These questions remained with me for six months and it wasn’t until I realized my life was not over that those questions began to redefine who and what my purpose in life was.

Clergy have the task of being present with individuals who provide pastoral care during life’s crisis. Crisis in the life of clergy can result from a variety and combination of causes— family struggles, congregational politics, financial pressures, critical demands of self and others, and unfulfilled expectations; lack of rest, exercise, and unhealthy diet; abuse of alcohol, drugs, and sexual engagement; questions regarding vocation, religious beliefs, marital satisfaction and sexual orientation. The defined or undefined crisis can lead to many behavioral and psychological consequences.

According to research studies conducted by Beebe, 2007; Hoge & Wenger, 2005; Lehr, 2006; Palser, 2005, clergy are leaving the ministry in greater numbers than ever before as a significant and increasing cross-section of evangelical clergy express a growing sense of spiritual, physical, emotional, and social bombardments. Collateral contributors to clergy fall-out include such issues as interpersonal disagreements with parishioners, role overload, lack of personal and professional boundaries, loss of hope for

<sup>7</sup> Charles V. Gerkin, *Crisis Experience in Modern Life: Theory and Theology for Pastoral Care*, (Tennessee: Abingdon Press, 1979), 32.

positive change, and financial pressure. Unfortunately, these conditions present themselves as typical liabilities within pastoral ministry.<sup>8</sup>

The phenomenon of burnout has only recently become an area of concern and research in social services and people helping professions. A general definition of burnout is “the emotional exhaustion resulting from the stress of interpersonal contact . . . a very special and distinctive kind of emotional exhaustion...[with the] helping professional losing positive feelings, sympathy, and respect for the clients.”<sup>9</sup> I believe that burnout can be difficult to project because the person would wear a mask of perceived strength and endurance, when in actuality the person is in distress. As the congregation may verbalize unrealistic expectations for the clergy to be present at all times, to visit at a moment’s notice, or just be in the office when needed, those unwarranted and unrealistic demands on the clergy can lead to burnout.

“Burnout has been associated with physical symptoms such as: feelings of exhaustion and fatigue, frequent headaches and gastrointestinal disturbances, weight loss, sleeplessness, depression, and shortness of breath. Behavioral symptoms include: lability (change) of mood, blunting of effect,, reaction to anger, diminished frustration tolerance, suspiciousness (at times bordering on paranoia), increased levels of risk taking, rigidity,

<sup>8</sup> J. Louis Spencer, Bruce E. Winston, and Mihai C. Bocarnea, *Validating a Practitioner’s Instrument Measuring the Level of Pastor’s Risk of Termination/Exit from the Church: Discovering Vision Conflict and Compassion Fatigue as Key Factors*, 1.

<sup>9</sup> Martha L. Rogers, “Burnout and the Pastorate: A Critical Review with Implications for Pastors,” *Journal of Psychology and Theology*, Fall, 1981, 9(3), 232.

negative attitudes, inability to relax, constriction of recreational and social outlets, feelings of isolation, and increased marital discord and drug and alcohol abuse.”<sup>10</sup>

Researchers in the field of burnout have found that “it is the social, interpersonal pressures of the job, and not a basic personality fault within the worker that is responsible for burn-out.<sup>11</sup> The research had a target audience of police-officers, which have daily stressors concerning individual activities their patrolled communities. However in the aspect of this paper, the congregations’ daily requirements for presence, such as visitations in hospitals, office meetings, and one-on-one counseling sessions vastly contribute to the pastor’s role of burnout as evidenced in prior research.

As a trained pastoral caregiver, I have had the opportunity to care for over 2,000 families and individuals who have experienced crisis. Crisis in this context can be associated with job loss, death, financial stressors, marital challenges, and lack of self-esteem. The skill sets of active listening and presence were utilized to take care of the souls (pastoral care), which provided a quiet and engaged presence with the individual or couple. These skills incorporated listening, remaining quiet, paying attention to the words of the person, and keeping myself in the moment and not distracted.

In providing this intimate and face-to-face intervention within the clergy’s church, crisis cannot be predicted but can arise at any moment. Consequently, the response by the clergywoman or man is always required. The concept of conflict is not new to the local church. Ministering to the people includes embracing, talking, and working with one another in this sacred space. I have encountered various personalities,

<sup>10</sup> Martha L. Rogers, “Burnout and the Pastorate: A Critical Review with Implications for Pastors,” *Journal of Psychology and Theology*, Fall, 1981, 9(3), 232.

<sup>11</sup> Martha L. Rogers, “Burnout and the Pastorate: A Critical Review with Implications for Pastors,” *Journal of Psychology and Theology*, Fall, 1981, 9(3), 232.

opinions, religious heritages, financial status, and language differences. But the most prevalent and definable reason for the conversation related to conflict within relationships and difficulty in defining their purpose in life.

Responsibility as a clergy person is to understand that you are human. To have this understanding you must understand that we have flaws, are imperfect, yet continues to strive towards success within life's situations. Furthermore, in reflecting upon how crisis can intervenes with present and past experiences, I have become aware of the many human diversities inherent within my and other's character, personality, and thought patterns. I have had many instances where I have agreed to disagree. Conversations have emanating from member's suffering could have resulted from conflict due to the diversity of psychological, emotional, and spiritual experiences.

Howard Thurman's, *Discipline of the Spirit* states, "Suffering is always pain in some form. A thing that is not capable of feeling pain cannot suffer. A simple working definition is that suffering is physical pain or its equivalent, with reference to which the individual can be inspired to protect himself, so that despite its effects he may carry on the functioning of his life."<sup>12</sup> Suffering is a form of physical pain. It is rooted in pain; where there is no experience of pain, there can be no suffering. Suffering has no meaning outside of consciousness with life. <sup>13</sup> Based upon Thurman's definition of suffering, I need to ask the question, "At what point do we as clergy identify and become present with a parishioner's conflict, and in doing so are we reliving their own personal crisis? This is where crisis intervention has and can possibly lead to burnout.

<sup>12</sup> Howard Thurman, *Disciplines of the Spirit*, (Indiana: Friends United Press, 1987), 66.

<sup>13</sup> Howard Thurman, *Disciplines of the Spirit*, (Indiana: Friends United Press, 1987), 66.

Daniel Sherman's *Pastor Burnout Workbook* quotes Maslach Leiter's *The Truth About Burnout*, "Burnout has three basic elements: Exhaustion, Cynicism, and Ineffectiveness. Exhaustion measures the feelings of being emotionally overextended and exhausted by one's work. It can occur for any of several reasons. First, the volume of work may be unsustainable. There is too much work to do. Second, the work is too intense. Dealing with criticism, conflict, serious issues such as marital problems, funerals, and leadership challenges creates intensities that are unbearable. And third, the work is too complex. . . Learning to manage conflict in the congregation forces the pastor to address the complexity of the organization."<sup>14</sup>

Crisis intervention is one of many responsibilities that the pastor, clergy or chaplain find themselves if they are involved in full or part-time ministry". I heard my pastor say these words one afternoon before transferring a call to his desk, "I have a crisis on my hands. Tell the member I'll return her call shortly." You may ask the question, why does crisis exist in the church, after all you are in a place of spiritual sanctuary and God is the head of the church.

Within the daily intervention with the parishioner, the pastor must take into consideration their own personal characteristics as she or he teaches, guides, and cares for the congregation. Key questions must be asked when identifying and dealing with crisis: What are the characteristics of clergy in crisis and which of these crises require crisis intervention?" This includes their character, their reactions and personal consequences of crisis exposure. How does the church define crisis intervention and the role of the clergy as they experience the crisis? And how does the church prepare and

<sup>14</sup> Daniel Sherman, *Pastor Burnout Workbook*, accessed Nov. 13, 2016, <http://www.pastorburnout.com/pastor-burnout.html>, 8.

provide for clergy who are experiencing crisis? These questions should be asked of clergy as they are preparing to enter ministry, and used as a tool for coping and learning to deal with crisis. They can also be used in determining the factors that lead to clergy stress, burnout, and departure from their vocation of ministry.

Crisis intervention provides opportunities for clients to learn new coping skills while identifying, mobilizing, and enhancing those they already pose. The following are characteristics of crisis events:

- The events precipitating the crisis is perceived as threatening.
- There is an apparent inability to modify or reduce the impact of stressful events.
- There is increased fear, tension, and/or confusion.
- There is a high level of subjective discomfort.
- A state of disequilibrium is followed by rapid transition to an active state of crisis.

The following are examples of crisis:

- An accident (automobile or in home)
- Death/loss of a loved one
- Natural disaster
- Physical illness (self or significant other)
- Divorce/Separation
- Unemployment
- Unexpected pregnancy
- Financial difficulties.<sup>17</sup>

Before an intervention can take place, I understand that there are precipitating factors that cause crisis to occur. According to Erik Erikson, he emphasizes, “the role of culture and society and the conflicts that can take place within the ego itself. Erikson believes that the ego develops as it successfully resolved crises that are distinctly social

<sup>17</sup> Priscilla Dass-Brailsford, “Crisis Interventions”, *A Practical Approach to Trauma: Empowering Interventions*, (Sage Publications: Thousand Oaks, CA, 2007), 94.

in nature. These involve establishing a sense of trust in others, developing a sense of identity in society, and helping the next generation prepare for the future.<sup>18</sup>

G. Caplan's *Principles of Preventive Psychiatry* defined crisis as "...occurring when individuals are confronted with problems that cannot be solved. These irresolvable issues result in an increase in tension, signs of anxiety, a subsequent state of emotional unrest, and an inability to function for extended periods. Dr. Caplan, however, states that stress properly dealt with increases the ability of the person to handle periods of future stress. He sees both the developmental crises in life—such as birth, adolescence, marriage, going away to school, and the like—and the "accidental" crises that occur as being periods when healthy growth can occur if the person is successful in coping with the crisis situation.<sup>19</sup>"

George S. Everly's *Five Principles of Crisis Intervention: Reducing the Risk of Premature Crisis Intervention*, "defines a crisis as an acute response to a critical incident wherein: 1) Psychological homeostasis is disrupted. 2) One's usual coping mechanisms have failed, and, 3) There is evidence of human distress and/or dysfunction. The crisis response is often confused with the critical incident (crisis event). A critical incident is the stress or event which initiates the crisis response. More specifically, the critical incident may be thought of as the stressor event which sets the stage for the emergence of the crisis response in those so adversely affected."<sup>20</sup>

<sup>18</sup> Who is Erik Ericson, S. A. McLeod. (2008) Erik Ericson, accessed 3/31/15, <http://www.simplypsychology.org/Erik=Erikson.html>.

<sup>19</sup> Robert H. Caplan, *Principles of Psychiatry*, (New York: Basic Books, Inc., 1964),

<sup>20</sup> George S. Everly, Jr., *Five Principles of Crisis Intervention: Reducing the Risk of Premature Crisis Intervention*, 1.

Roberts and Lindemann states, “Crises have been characterized as time-limited phenomena that inevitably get resolved one way or another (with or without professional help) in a relatively brief period. The client's pressing need to resolve the crisis and thus alleviate the associated pain appears to heighten motivation, so much so that nominal levels of therapeutic intervention provided during the crisis period tend to produce positive and sometimes dramatic therapeutic results.”<sup>21</sup> (Parad et al., 1990).

Below is a case from my local church that lays out the development of a crisis experienced between a former youth minister and senior pastor: ‘The youth minister at our local church had just arrived with the charge to energize and guide the youth towards Christ. He began with enthusiasm, designing new programs, coordinating and chaperoning trips with the youth, and participating in repainting the youth church in the colors decided upon by the youth. He was so excited and so were the youth. The parents also attended church with the youth in support. Everyone helped out and encouraged the youth to learn, teach, and guide worship services. They participated in feed the homeless and even accompanied the men’s ministry on their trips to the local shelters. The community welcomed this vibrant young man, who was educated and on fire for Christ. The youth would not stop praising the works of this man, yet there was a change that was to come.

Within two months, the spiritual fire began to dissipate from this young man. Every time he wanted to institute a new program or idea to improve the worship, or ask for money he was denied. He could not understand the cause of this switch in attitude. He was becoming frustrated. He tried and revisited his requests for assistance both

<sup>21</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 770.



monetary and volunteers to help in the youth church, but the interest began to wane. He tried to engage the youth in church participation. But within three months attendance had decreased to about ten.

The church decided to have the youth attend the main sanctuary on the first and third Sundays. To facilitate transportation between campuses, a shuttle service was implemented. Parents also had the option of driving their children to the youth church after the morning welcome at the main church. The entire congregation was excited to see the eagerness in their children's eyes as they departed for their own service.

The youth minister was happy and each Sunday, provided an encouraging message to the congregation. However, little by little, the minister noticed that the parents stopped attending service. The youth minister tried holding youth forums during their service, discussing topics of interest: conflict, choosing friends, walking with the Lord, prayer, and other topics too numerous to list in this writing.

The youth minister became discouraged, began to miss Sundays, precipitating church members step in to facilitate the youth service. The youth minister quietly left the church without even saying goodbye to the youth. The youth felt unwanted, rejected, and their love for God slowly dissipated. But something happened during this moment of crisis. The senior pastor began to identify the reasons for the loss of eagerness in both the youth and the adults. He first looked at himself as being the cause, and even though he stated on numerous occasions his passion for youth ministry. He then implemented the youth back into the main church and the youth began to feel loved again. Eventually the youth church received another youth pastor and the youth began to worship again. The crisis appeared to have been resolved.' Reading the above case study we noticed that the

increasing need of the youth became unmanageable. When attempting to understand why this crisis occurred, there are several questions that must be asked. Who among the group had some knowledge of the ensuing crisis? What events contributed to the crisis? Why did it occur?

Nancy Ammermans' *Studying Congregations* states "Most members recognize that the experience of belonging feels different in congregations of varying sizes. It is the congregational size and life cycle which contributes to the experience of belonging to the congregation by the members and staff.<sup>22</sup> Consequently in smaller congregations, the leaders are more relational, the decision making is more grounded in personal bonds, communication is more likely to be word of mouth, and conflicts are more personal."<sup>23</sup>

Within my local congregation of about 1,000 members, the leaders are appointed by the pastor and elected by the official board members of various ministries, auxiliaries, and boards, to leadership positions. Ammerman states, "in larger congregations, the leaders are more often chosen for their skills, the decisions are reached through structured procedures, the communication is more formal, and leaders seek to manage their conflicts within instructional procedures,"<sup>18</sup> (See Table 1, 10), which is evidenced by the ecclesiastical structure within the AME Church.

My past and present contexts of ministry has revealed the occasional unwillingness of a congregation to follow the pastor. The consequences can be measured in decreased attendance, decrease participation within ministries as well as decreased tithing. I have learned that individuals do not acknowledge they are in crisis because it

<sup>22</sup> Nancy Ammerman, *Studying Congregations*, (Nashville: Abingdon Press, 1998), 118.

<sup>23</sup> Nancy Ammerman, *Studying Congregations*, (Nashville: Abingdon Press, 1998), 118.

reveals their failures, shortcomings, and behavioral challenges. As a young lay minister in my father's church in New York, I often observed that the congregation managed to express their disgruntled opinions and lack of political structure during congregational meetings. There would also be one individual who expressed dislike, distaste, or disagreement with the board's desire to implement a project, despite the majority voting that took place to implement the project. My father, who served as senior pastor, would quietly listen to the individual's reason for dissension, followed by his logical reasoning as to why the project should occur. One particular afternoon, the discussion became so heated that my father said, "I don't care if you're vexed or pleased (this was his favorite phrase). This is what has been voted upon and that's final. If you don't agree, you can leave the meeting." The person got up and left the meeting.

Ammerman points out in *Studying Congregations*, "the life cycle of a congregation also influences the sense of belonging and dynamics of leadership. Quoting Martin Saarinen, "he points to the energy levels and social dynamics for eight phases of congregational growth and decline (see Table 1, page 10)."<sup>24</sup> "To energize congregations, Ammerman identifies the contributions of leaders essential to every phase: for energetic dreaming at birth, we need visionaries; for the convictional faith in infancy, we need theologians; for the high goals of adolescence, directors; for the structures at institutional prime organizers; for the ministry of maturity, activists; for the nostalgia of an established aristocracy, traditionalists; and so on, to the death of the church"<sup>25</sup>

<sup>24</sup> Nancy Ammerman, *Studying Congregations*, (Nashville, Tennessee: Abingdon Press, 1998), 118.

<sup>25</sup> Nancy Ammerman, *Studying Congregations*, (Nashville:TN: Abingdon Press, 1998), 119.

I believe that our own human development and life cycle strongly resembles the life cycle within the church. “These cycles when compared to the development of the church and individual’s spiritual development, can be seen as key components that define the crisis development and the person’s reaction to it. This sociological interaction between persons and their associated reactions in those interactions are called “social psychology. Social psychology is the scientific study of how we think about, influence, and relate to one another.”<sup>26</sup>

Prior to relating to one another, we need to understand who we are. This “self” concept is to understand our inner thoughts, our place in the world, and why we are here. This paper is too limited to discuss the philosophical tenets of the growth of our self, but it can address the different aspects of who am I, our perceived self-control, self-serving bias, and self-presentation.”<sup>27</sup>

I strongly believe that there is a connection between our experiences and our self-perceived thoughts which play an important role in our daily lives. The connections within our thoughts can be explained as follows: Social surroundings affect self-awareness, which is how we observe and react to the differences between ourselves and the groups of us who consist of difference cultures, races, and gender. or sex, we notice how we differ and how others react to our differences. Self-interest colors or influences social judgment.”<sup>28</sup>

<sup>26</sup> David G. Myers, “The Self in a Social World”, *Social Psychology*, 7<sup>th</sup> edition, (New York, NY: McGraw Hill, 2002), 34.

<sup>27</sup> David G. Myers, “The Self in a Social World”, *Social Psychology*, 7<sup>th</sup> edition, (New York, NY: McGraw Hill, 2002), 37.

<sup>28</sup> Richard C. Eyer, *Pastoral Care Under the Cross: God in the Midst of Suffering*, (Concordia Publishing: Saint Louis, MO 2014), 37.

Focusing on the pastoral care event of crisis in ministry and the clergy person's response to it, it is only fitting to bring to the forefront the theorist who deals with psychosocial behavior and development of human beings. Erik Homburg Erikson was a German-born American developmental psychologist and psychoanalyst known for his theory on psychosocial development of human beings. He may be most famous for coining the phrase "identity crisis."<sup>29</sup>

"Erikson's theory centered on psychosocial development rather than psychosexual development. One of the main elements of Erikson's psychosocial stage theory is the development of ego identity. Ego identity is the conscious sense of self that we develop through social interaction. According to Erikson, our ego identity is constantly changing due to new experiences and information we acquire in our daily interactions with others. As we face each new stage of development, we face a new challenge that can help further develop or hinder the development of identity."<sup>30</sup>

When psychologists talk about identity, they are referring to all of the beliefs, ideals, and values that help shape and guide a person's behavior. The formation of identity is something that begins in childhood and becomes particularly important during adolescence, but Erikson believed that it is a process that continues throughout life. Our personal identity gives each of us an integrated and cohesive sense of self that endures and continues to grow as we age.

In addition to ego identity, "Erikson also believed that a sense of competence motivates behaviors and actions. Each stage in Erikson's theory is concerned with

<sup>29</sup> Definition of Psychosocial theories, accessed March 15, 2015, <http://psychology.about.com/od/psychosocialtheories/a/psychosocial.htm>,

<sup>30</sup> Definition of Psychosocial theories, accessed March 15, 2015, <http://psychology.about.com/od/psychosocialtheories/a/psychosocial.htm>.

becoming competent in an area of life. If the stage is handled well, the person will feel a sense of mastery, which is sometimes referred to as ego strength or ego quality. If the stage is managed poorly, the person will emerge with a sense of inadequacy.”<sup>31</sup> These stages which Erikson terms ‘psychosocial stages’, eases with the psychosocial development of the individual from birth through adulthood, which also defines the person’s ego.”<sup>32</sup>

In reviewing my experiences within church and clinical training, I had encountered various personalities, cultures, and religious backgrounds, which seemed to contribute to reactions to the conflicts. In one particular instance I met with a wife who was having verbal arguments with her spouse. They were of West Indian descent and the cultural norms of this particular family required the wife to maintain the household and not work outside the home, but to care for him and the children. The wife shared her life review with me . She could not understand why her husband always asked her where she was going. She would consistently inform him that she had to work, to keep food on the table, provide clothing for their children, and also to provide for her personal needs. This caused great conflict for the wife, who would often come into my office in tears.

During this conversation, I had a ‘background conversation with myself’, reflecting upon the numerous discussions and disagreements I had with my spouse regarding working outside the home versus staying at home and caring for the children. Within the scope of this conversation, I drew upon my experiences, and informed the client that in order to quell the arguments she and her spouse must sit down and map out

<sup>31</sup> Definition of Psychosocial theories, accessed March 15, 2015, <http://psychology.about.com/od/psychosocialtheories/a/psychosocial.htm>.

<sup>32</sup> Definition of Psychosocial theories, accessed March 15, 2015, <http://psychology.about.com/od/psychosocialtheories/a/psychosocial.htm>.

a plan of action relating to open communication, writing down mutual expectations and then mapping out each goal toward reconciliation. Further believing that in this particular conversation, the psychosocial stages of trust vs. mistrust of the couple had to be addressed before moving onto the reconciliation phase of the relationship.

According to Erikson, ‘both the male and female of the relationship must feel safe and secure with one another and themselves before making sense of the doubt that was occurring in their relationship.’<sup>33</sup> In providing pastoral care to this couple, I encouraged the wife to talk with her spouse. During the next three months she tried to encourage her husband to speak to me, however he chose not to; no reason was provided. However, the wife indicated that their conversations had evolved into more verbally agreeable, quieter, and reflections about their relationship. As the wife continued to share with her spouse her relationship with God, the husband began to understand the role that faith would play in his life. The wife reported to me that their relationship healed and they talked again.

As pastoral care involves meeting with and using the art of active listening, with individuals and/or families, I believe that effective crisis intervention and solutions must be used. This fine line between theology and psychology form the basis for pastoral care and counseling, which I use to assist me as I meet with families and individuals, both in chaplaincy and in church. When we as clergy find ourselves in discussion with individuals or families, we must utilize crisis interpretation, definition of crisis, and assessment before continuing the discussion with the individual or family.

We have extensively spoken about, defined, and provided two examples of crisis, now we must introduce crisis interventions to provide perspective and reasoning for

<sup>33</sup> Definition of Psychosocial theories, accessed March 15, 2015, <http://psychology.about.com/od/psychosocialtheories/a/psychosocial.htm>.

healing. Rob O'Lynn's *Practicing Presence: Theory and Practice of Pastoral Care* states, "crisis is a perception or experiencing of an event or situation as an intolerable difficulty that exceeds the person's current resources and coping mechanisms."<sup>34</sup>

*The Seven-Stage Crisis Intervention Model*, defines a crisis as "an acute disruption of psychological homeostasis in which ones' usual coping mechanisms fail and there exists evidence of distress and functional impairment. The subjective reaction to a stressful life experience that compromises the individual's stability and ability to cope or function."<sup>35</sup>

The main cause of a crisis is an intensely stressful, traumatic, or hazardous event, but two other conditions are also necessary: (1) the individual's perception of the event as the cause of considerable upset and/or disruption; and (2) the individual's inability to resolve the disruption by previously coping mechanisms.

Crisis also refers to "an upset in the steady state. It often has five components: a hazardous or traumatic event, a vulnerable or unbalanced state, a precipitating factor, an active crisis state based on the person's perception, and the resolution of the crisis."<sup>37</sup>

In the wake of September 11, 2001, there has been great interest focused upon early psychological intervention, often referred to as crisis intervention, psychological first aid, emergency mental health, or emotional first aid. Conceptually a parallel may be

<sup>34</sup> Rob O'Lynn, *Practicing Presence: Theory and Practice of Pastoral Care*, (Westbow Press, Bloomington, IN, 2014).

<sup>35</sup> Albert R. Roberts, and Allen J. Ottens, "The Seven-Stage Crisis Intervention Model: A Road Map to Goal Attainment, Problem Solving, and Crisis Resolution," *Brief Treatment and Crisis Intervention*.: 5:4, November 2005, (New York: Oxford University Press, 2005), 331.

<sup>37</sup> Albert R. Roberts, and Allen J. Ottens, "The Seven-Stage Crisis Intervention Model: A Road Map to Goal Attainment, Problem Solving, and Crisis Resolution," *Brief Treatment and Crisis Intervention*.: 5:4, November 2005, (New York: Oxford University Press, 2005), 331.



drawn between physical health and mental health, such that “as physical first aid is to surgery, crisis intervention is to psychotherapy.”<sup>38</sup>

The goals of crisis intervention are:

1. Stabilization of psychological functioning through meeting basic physical needs, then addressing the most basic of psychological needs.
2. Mitigation of psychological dysfunction/distress,
3. Return of acute adaptive psychological functioning and/or
4. Facilitation of access to the next level of care.”<sup>39</sup>

Crisis intervention provides opportunities for persons to learn new coping skills while identifying, mobilizing, and enhancing those they already possess. The following are characteristics of crisis events:

1. “The event precipitating the crisis is perceived as threatening;<sup>40</sup>
2. There is an apparent inability to modify or reduce the impact of stressful events;
3. There is increased fear, tension, and/or confusion;
4. There is a high level of subjective discomfort; and,
5. A state of disequilibrium is followed by rapid transition to an active state of crisis.”<sup>41</sup>

<sup>38</sup> Albert R. Roberts, and Allen J. Ottens, “The Seven-Stage Crisis Intervention Model: A Road Map to Goal Attainment, Problem Solving, and Crisis Resolution,” *Brief Treatment and Crisis Intervention* 5:4, November 2005, (New York: Oxford University Press, 2005), 249-250.

<sup>39</sup> “Psychosocial theories,” accessed March 15, 2015, <http://psychology.about.com/od/psychosocialtheories/a/psychosocial.htm>, 2.

<sup>40</sup> Albert R. Roberts, and Allen J. Ottens, “The Seven-Stage Crisis Intervention Model: A Road Map to Goal Attainment, Problem Solving, and Crisis Resolution,” *Brief Treatment and Crisis Intervention* 5:4, November 2005, (New York: Oxford University Press, 2005), 249-250.

<sup>41</sup> Priscilla Dass-Brailsford, *A Practical Approach to Trauma: Empowering Interventions*, (Sage Publications: Thousand Oaks, CA, 2007), 94.

“Crisis intervention has several purposes. It aims to reduce the intensity of the person’s physical, mental, emotional, and behavioral reactions to a crisis. It also helps the individual return to the level of functioning they were at before the incident. Within the practice of pastoral care, the goal of pastoral care under the cross is not to try to eliminate suffering but to point the parishioner to God in the midst of suffering. . . pastoral care is concerned with the presence of God in the midst of suffering. It concerns itself with helping the suffering parishioner to see God there.”<sup>42</sup> “Pastoral care moves beyond the scope of psychology, since psychology cannot direct us to forgiveness received from the One who alone leads us completely.”<sup>43</sup>

Roberts identified “seven critical stages through which clients typically pass on the road to crisis stabilization, resolution, and mastery. These stages, listed below, are essential, sequential, and sometimes overlapping in the process of crisis intervention:

Stage I: Plan and conduct a thorough biopsychosocial and lethality/imminent danger assessment – This stage involves assessing the clients environmental supports and stressors, medical needs and medications, current use of drugs and alcohol, and internal and external coping methods and resources. Roberts further indicates that the most effective method for assessing the emotional, cognitive, and behavioral aspects of a crisis reaction in Stage I above, is to use the Triage Assessment Model. The Triage<sup>44</sup>

<sup>42</sup> Richard C. Eyer, *Pastoral Care Under the Cross: God in the Midst of Suffering*, (Concordia Publishing: Saint Louis, MO 2014), 231.

<sup>43</sup> Richard C. Eyer, *Pastoral Care Under the Cross: God in the Midst of Suffering*, (Concordia Publishing: Saint Louis, MO 2014), 231.

<sup>44</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (New York: Oxford University Press, 2005), 333-336.

Assessment Model (R. A. Myer, R.C. Williams, A.J. Otten, & A.E. Schmidt, 1992)

assumes individual reactions are unique and situational.

“Crises are affecting an ever-increasing number of businesses, schools, and communities, and mass disasters are becoming virtually epidemic.”<sup>45</sup> “In the wake of September 11, 2001, there has been great interest focused upon early psychological interventions referred to as crisis intervention.”<sup>46</sup> “Over the years, it has become clear that all practitioners need to make a commitment to utilizing best practices that are evidence-based. In other words, all crisis workers and counselors need to thoroughly prepare for intervening on behalf of many types of persons in crisis. This can be done effectively only if practitioners develop the knowledge base to find out which crisis intervention protocol is most likely to lead to a positive outcomes and crisis resolution among clients in crisis.”<sup>47</sup>

Crisis workers assess crisis reactions in three domains: affective (feeling) , behavioral (doing), and cognitive (thinking). Assessment of the affective domain determines the primary reaction, which may be anger, fear, or melancholy. Behavioral reactions include approach, avoidance, or immobility (fight, flight, or freeze). Cognitive reactions refer to the client's perception of the event. Individuals may perceive transgressions of their rights being violated, threats of potential for harm, or an

<sup>45</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (New York: Oxford University Press, 2005), Kindle edition, 247-248.

<sup>46</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (New York: Oxford University Press, 2005), Kindle edition, 249.

<sup>47</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, 4<sup>th</sup> ed. (New York: Oxford University Press, 2015). Kindle edition, 711.

experience of irretrievable loss. These perceptions may occur in any domain of life: physical, psychological, social, environmental, values and beliefs.<sup>48</sup>

Stage II involves making psychological contact and rapidly establish the collaborative relationship. This stage emphasizes genuineness, respect, and acceptance. This is also the state in which the traits, behaviors, or fundamental character strengths of the crisis worker come to the fore in order to instill trust and confidence in the client.<sup>49</sup>

Stage III Identify major problems, including crisis precipitants (the last straw event that precipitated the crisis.)<sup>50</sup>

Stage IV: Encourage an exploration of feelings and emotions – This stage allows the individual to vent and heal, and to explain her or his story about the current crisis situation;<sup>51</sup>

Stage V: Generate and explore alternatives and new coping strategies – This stage, termed as the most difficult by Robert. Clients in crisis, by definition, lack the ability to study the big picture and tend to cling to familiar ways of coping, even when they are backfiring. If Stage IV was successful, then the client has worked through enough emotions to re-establish some emotional balance.<sup>52</sup>

<sup>48</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (New York: Oxford University, 2005), 333-336.

<sup>49</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 333-336.

<sup>50</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 333-336.

<sup>51</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 333-336.

<sup>52</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 333-336.

Stage VI: Restore functioning through implementation of an action plan – This stage integrates the strategies discussed in Stage V into a treatment plan or coordinated intervention, such as removing non-safety situations; negotiating safety; constant contacts (linkage) with support; decreasing anxiety and sleep loss; decrease isolation – ongoing contact must be integrated into this stage, and if hospitalization is required, it must be followed through.<sup>53</sup>

Stage VII: Plan follow-up and booster sessions – This stage involves follow-up with the individual so as to ensure their physical safety/condition, does the client understand the factors and needed behavior to succeed in healing, provide an assessment of overall functioning including, social, spiritual, employment, and academic; satisfaction and progress with ongoing treatment; are there any current stressors and how are they handled; and need for possible referrals (legal, housing, medical).<sup>54</sup>

As a chaplain, I identify with the psychosocial and lethality assessment due to the fact that I have to assess the psychosocial status of the family or patient. This assessment, used in crisis intervention, covers the client's environmental supports and stressors, medical needs and medications, current use of drugs and alcohol, and internal and external coping methods and resources.

Expanding on Lindemann's work, he describes the four stages of a crisis reaction as follows: 1. An initial rise in tension occurs in response to an event, 2. Increased

<sup>53</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 333-336.

<sup>54</sup> Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment and Research*, (Oxford University Press, New York, 2005), 332-336.

tension disrupts daily living, 3. Unresolved tension results in depression, and 4. Failure to resolve the crisis may result in a psychological breakdown.<sup>56</sup>

This explains the 1,500 individuals leaving ministry monthly. Furthermore, realizing that every crisis is different, each intervention must also be different. With these remarked differences, there is one common goal which must be sought after. “All crises require immediate intervention to interrupt and reduce crisis reactions and restore affected individuals to pre-crisis functioning. Crisis interventions provide victims with emotional.<sup>57</sup>

In applying this to the congregational/church setting, I ask the same questions, with the aspect of faith coping mechanisms concerning prayer, church/pastor support, and family support. I realize that I must be aware that the theological assessment does not turn into a psychological one, however, these two assessments work side by side in identifying the areas of crisis that the clergy or church member is experiencing.

As I continue to explore both the theological (spiritual) and psychological (mental) aspects of crisis, I hope to uncover the needed avenues in which to heal from these spiritual crisis. It is our reaction to our crises that throws us further into the abyss of our trauma. In J. LeBron McBride’s book entitled, *Spiritual Crisis: Surviving Trauma to the Soul*, he postulates “there are spiritual crisis pathways that define and delineate the roads in which clergy can experience crisis . . . there are various ways spiritual crisis can come upon us. Our reactions depend upon many factors and contexts in our lives. While many spiritual crises are not preventable, some are. Spiritual crisis

<sup>56</sup> Priscilla Dass-Brailsford, *A Practical Approach to Trauma: Empowering Interventions*, (Sage Publications: Thousand Oaks, CA, 2007), 96-97.

<sup>57</sup> Priscilla Dass-Brailsford, *A Practical Approach to Trauma: Empowering Interventions*, (Sage Publications: Thousand Oaks, CA, 2007), 93-94.

can come to any of us no matter how many preventive or protective filters or barriers we may have in place.”<sup>58</sup>

It is the hope that in performing the Seven-Stage Crisis Intervention Model, as outlined by Roberts, clergy should have a decreased incidence of burnout or leaving the ministry, which would result in a refocused call to ministry and receiving the hope and healing from God during experiencing of crisis, or maybe they may leave ministry because that is where their renewed hope resides.

<sup>58</sup> J. LeBron McBride, *Spiritual Crisis: Surviving Trauma to the Soul*, Binghamton: The Haworth Pastoral Press, 1998), 4.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

Before I begin to reveal the results of the project, here is a quote previously referenced which succinctly and directly points to the basis for crisis intervention for clergy who seek hope and healing from their crisis. Valerie M. DeMarinis wrote, “. . . These are times when theology and religion work hand-in-hand to help people find hope and direction as they struggle with emotional and psychological issues and tensions.”<sup>1</sup> Previous studies and surveys reviewed concerning crisis experienced by clergy, revealed various reasons for pastor/clergy burnout and the contributing factors to leaving ministry.

As previously stated in chapter two of this writing I would like to revisit the statistics relating to clergy burnout with over 1,500 clergy leaving the ministry due to burnout, crisis, loneliness, to name a few. However, throughout my research very little was said concerning how the burnout can be avoided. It wasn't until after research was completed that it was revealed that various interventions of counseling could help the crisis be avoided.

The purpose of this pre-workshop survey was to assess the objective response and possible need to establish a crisis intervention group or ministry within the church in

<sup>1</sup> Valerie M. DeMarinis, *Critical Caring: A Feminist Model for Pastoral Psychology*, (Kentucky: John Knox Press, 1993), 1.



order to address increasing crisis experienced within the clergy. My hypothesis developed through my years of ministerial experience which addresses the lack of areas for the challenged pastor to receive peer-on-peer assistance during their moments of crisis.

Thomas Klink's article, *The Referral: Helping People Focus their needs*, "it deals with pastors who provide pastoral care and counseling would refuse to refer parishioners when there is a need to do so. This would also contribute to emotional and physical meltdowns and decisions to leave the ministry. <sup>2</sup>

This workshop was held at New Bethel African Methodist Episcopal Church over a one and a half day period. The workshop was attended by 30 individuals, comprised of 23 females and 7 males, ranging in ages from 34-75. Of the 30 individuals, there were 25 lay, 5 ordained clergy which included 2 Itinerant Elders (including the workshop facilitator) 2 local deacons and 1 local elder.

Qualitative research is a type of scientific research. In general terms, scientific research consists of an investigation that:

- seeks answers to a question
- systematically uses a predefined set of procedures to answer the question
- collects evidence
- produces findings that were not determined in advance
- produces findings that are applicable beyond the immediate boundaries of the

study qualitative research shares these characteristics. Additionally, it seeks to understand a given research problem or topic from the perspectives of the local population it involves.

<sup>2</sup> Pell Institute, accessed 5/9/2016, <http://toolkit.pellinstitute.org/evaluation-guide/analyze/analyze-quantitative-date>.

Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations.<sup>3</sup> Qualitative data is defined as data that can be changed into numbers, usually by counting the number of times specific things occur in the course of the observation or interviews, or by assigning numbers or ratings to dimensions (e.g., importance, satisfaction, ease of use.)<sup>4</sup>

“The data may reveal why certain methods are working or not working, whether part of what you’re doing conflicts with participants, culture, what participants see as important; shows you patterns in behavior, physical, or social environment, or others factors – that the numbers in your quantitative data do not, and occasionally even identify variables that researchers were not aware of. Qualitative Data deals with descriptions: Descriptions, anecdotes, opinions, quotes, and interpretations. In order to analyze the qualitative data, there must be an understanding of the results. This is known as quantitative data.”<sup>5</sup>

Quantitative data is more subjective and dependent on people’s opinions, knowledge, assumptions, and influences (and therefore biases.) It refers to the information that is collected as, or can be translated into numbers, which then can be displayed and analyzed mathematically. It is collected as numbers-can be influenced by researcher’s frequency (rate, duration); test scores (scores, level of knowledge, skills);

<sup>3</sup> Natasha Mack, et al, *Qualitative Research Methods: A Data Collector’s Field Guide*, by Family Health International Family Health, (Research Triangle Park, North Carolina, 2005), 1.

<sup>4</sup> Natasha Mack, et al, *Qualitative Research Methods: A Data Collector’s Field Guide*, by Family Health International Family Health, (Research Triangle Park, North Carolina, 2005), 1.

<sup>5</sup> Natasha Mack, et al, *Qualitative Research Methods: A Data Collector’s Field Guide*, by Family Health International Family Health, (Research Triangle Park, North Carolina, 2005), 1.

survey results (reported behavior and/or outcomes to environmental conditions; ratings of satisfaction, stress, etc.); numbers or percentages of people with certain characteristics in a population; is objective in that there is a comparison of numbers.<sup>6</sup>

The Quantitative data assigns numbers to levels of intensity to a particular statement and then is calculated to obtain the mean or average number of times the particular statement is chosen. These numbers gives definitive or nearly definitive answers to different questions. The informal evaluation performed utilizing the pre workshop survey and the post workshop questionnaire involved data gathering and analysis, which could indicate the critical initiative and future success of the crisis intervention program within the church. The data tabulation can be found on page

The research methods included both a cross-sectional and longitudinal design of quantitative data (Appendix B – Pre/Post-Test Workshop Survey, 201) and qualitative data (Appendix C: Post Workshop Questionnaire, 203) The Pre/Post-Test Workshop Survey (Appendix B, 201) consists of eleven quantitative statements, measuring on a scale of 1 to 5 (1-Always, 2-Most of the Time, 3- Sometimes, 4-Seldom, and 5-Never), and the Post-Workshop Questionnaire (Appendix C, 203). qualitative statements used were: 1) Do you feel comfortable in ministry, 2) Would you share your crisis with a fellow minister, 3) Do you have a personal mentor in ministry that could help you?, 4) Would you benefit from crisis intervention?, 5) Would you feel comfortable sharing your crisis with another minister?, 6) I feel alone in Ministry, 7) Do you believe that crisis intervention is needed in your local church?, 8) Would it be beneficial if a pastoral care/crisis intervention program would be established in your church, 9) Would it be

<sup>6</sup> Natasha Mack, et al, *Qualitative Research Methods: A Data Collector's Field Guide*, by Family Health International Family Health, (Research Triangle Park, North Carolina, 2005), 1.

beneficial for ministers to have a connectional crisis intervention center established within your church, 10) Are your concerns addressed effectively as you practice ministry?, and 11) Would you like to have a confidential place to go to discuss your crisis?

The Pre/Post-Test Workshop Survey (Appendix B, 201) was distributed to the participants prior to the workshop to obtain non-biased subjective responses concerning their desire for a crisis intervention program in the church as well as feeling comfortable in sharing their crisis within an established program within the local or connectional church. The methodology used for the eleven statements focused on qualitative data obtained from the 30 individual in the form of interview questions.

The advantages of performing these informal evaluations are as follows: 1) The data should whether there was any significant change in the dependent variable(s) that may have influenced Clergy burnout, crisis, loss of faith, hopelessness, addiction, increased emotional tensions, and/or lack of crisis intervention programs availability. 2) It uncovered factors that can be associated with changes in the independent variable such as the discovery of unexpected influences; 3) It shows connections between or among various factors that may have an effect on the result of the evaluation – is there a correlation among the variables; 4) It can shed light on the reason that my work was effective, or perhaps, less effective than I had hoped. It combines quantitative and qualitative analysis and affects cultural issues, methods, usefulness, appropriateness of procedure used. 5) Credible evidence of outcomes, new policies and programs, longer-term outcomes (improvements in education. Their use shows you are serious about

evaluation and about improving my work. It is critical to an initiative and future success of any program established.

Statistical data from Pre-Test Workshop Survey revealed a total of 115 responses from the clergy and 630 from the lay, with n=5 (clergy) and n=30 (lay). Clergy responded to 100% of all statements and lay responded to 99.995238% (with three blank surveys returned.) The percentage response was calculated by dividing the total response per rate scale answer by the total # of responses from each individual group of responders. For example, for the clergy group, if two responded to 1=Always, then 2/115 gleaned a percentage of 40% response rates. The same treatment was also applied to the lay responses. The lay responses totaled 630. The total responders for this group were 30 in total.

The tables and graphs on the following pages reflect the cross-sectional and longitudinal responses from both the quantitative (Pre-Workshop Survey) and qualitative (Post-Workshop Questionnaire.).

Data Tabulation for Post Workshop Questionnaire: Total sample size n=30

Gender	Female=23; Male=7
Ethnicity	African American = 30
Program City/State	Lithonia, Georgia
Please indicate your faith group association:	Clergy: n=5; Lay: n=25 5 AME Clergy ; 25 AME Lay
Do you Feel Comfortable in Ministry-Clergy	Clergy: n=5 Always = 60% Most of the Time = 40% Lay: n=25 Always = 20 % Most of the Time = 60% Sometimes = 16% No Response = 4%

Do you have a personal mentor in ministry that would help you?	Clergy: n = 5 Always = 80% Never = 20% Lay, n=25 Always = 36 % Most of the Time = 28% Sometimes = 8% Seldom = 20% Never = 8%
I believe I would benefit from crisis intervention.	Clergy: n= 5 Always = 40% Most of the time = 40% Sometimes = 20% Lay, n=25 Always = 36 % Most of the Time = 20% Sometimes = 32% Seldom = 60% Never = 8%
I feel comfortable sharing my crisis with others.	Clergy: n= 5 Always = 20% Most of the time = 20% Sometimes= 40% Lay, n=25 Most of the Time = 12% Sometimes = 64% Seldom = 16% Never = 8%
I feel alone in ministry.	Clergy: n= 5 Sometimes= 40% Seldom=40% Never = 40% Lay, n=25 Most of the Time = 12% Sometimes = 64% Seldom = 16% Never = 8%
Crisis intervention is needed and would be helpful if you had a confidential place in which to talk about your crisis.	Clergy: n= 5 Always = 40% Most of the time = 20% Sometimes = 20% Seldom= 20% Lay, n=25 Always = 44% Most of the Time = 36%

	Sometimes = 20%
Would you like to have a pastoral care intervention/crisis intervention ministry established within your church?	Clergy: n= 5 Always = 40% Most of the Time = 20% Sometimes = 40% Lay, n=25 Always = 64 % Most of the Time = 20% Sometimes = 12% Seldom = 4%
Do you think a connectional intervention location would benefit the ministers?	Clergy: n= 5 Always = 80% Most of the time= 20% Lay, n=25 Always = 68 % Most of the Time = 12% Sometimes = 20%
Are your concerns addressed effectively when you practice ministry?	Clergy: n= 5 Sometimes= 60% Seldom= 20% Lay, n=25 Always = 8 % Most of the Time = 40% Sometimes = 36% Seldom = 8% No response= 8%
Would you like to have a confidential place to go to discuss your crisis?	Clergy: n= 5 Always = 60% Most of the time = 40% Lay, n=25 Always = 56 % Most of the Time = 20% Sometimes = 20% Seldom = 4%

Six months before the workshop was held, I had scheduled a two-day workshop, which would have given me a greater platform and time for discussion. The project was held during a leadership academy. The attendees included clergy and lay who make up 95% of the congregation, and are a key component in the pastoral care that the pastor provides in the church.

Tables one through eleven indicate the total number (n=5 Clergy, and n=25 Lay) responded to the questions from Pre and Post Test as well as graphs of the data from the Interview Questions.

### **Observations**

Throughout the workshop the mood within the hall was relaxed and there was no indication of apprehensiveness nor uncertainty. The mixture of ages, male and female, as well as the familiarity of each participant led to attentive listening and willingness to learn about a new aspect of clergy life and ministry. The workshop's structure involved the distribution of handouts which included the pre and post-test inventory, the individual interview questions, and agenda. Within this timeframe, the participants chose to sit in a seat of their choosing and not in assigned seats. Each table of participants was compromised of a mix of male and females, lay and clergy.

The response to the pre and post test survey along with the questionnaire was not dependent upon seat choice. The variables that were utilized by the administrator of this workshop, myself, involved the independent variable ministry involvement and dependent variable of either lay or clergy. The Pre-test and post-test surveys were distributed within a cross-sectional environment where all participants had the opportunity to answer the qualitative eleven statements (See Appendix B, 201).

The workshop facilitators included myself and context associates Rev. Yvonne Wallace and Rev. Arthurine Bishop. The role of the context associates involved collaboration concerning the structure the questionnaires, coordinating didactic moments, and distribution and collection of pretest and posttest surveys and questionnaires to the



participants. The information that was presented by using the powerpoint designed and entitled “Clergy in Crisis: Running the Race Towards Healing Using Crisis Intervention and Pastoral presence, which discussed the definition, types, observation and methods to use to heal from crisis.

In observing the participants emotional and psychological reactions to the distribution of the pre-test surveys, the participants received the surveys without hesitation. After a brief explanation of the survey and its’ purpose, no questions were asked they completed the survey. The pre and post test surveys were constructed on a 5-point system, with levels of 1=Always, 2=Most of the Time, 3-Sometimes, 4-Seldom, and 5-Never. Instructions were provided to “complete each statement by choosing the numbers one through five which closely related to their opinion. The timeframe of five minutes was given for completion and promptly were returned at the end of the stated time frame to the context associate for collection.

The next phase of the workshop involved presentation of a powerpoint which introduced the definition of crisis, how to identify crisis, the beginning of crisis, and the necessary techniques that can be used to help an individual(s) heal from the crisis experienced. The presentation lasted about fifty-five minutes, during which question and answers were permitted.

The final phase of the workshop involved the distribution of the post-test, which consisted of the same questions as the pre-test survey, as shown in Appendix B, page 201, followed by the graphical representation of the results on the following pages.

The following tables indicate the results of the pretest and post-test surveys:

**Table 1. Do you Feel Comfortable in Ministry?**

Numeric Response	% Response		# Response	
	Clergy	Lay	Clergy	Lay
1. Always	60.0	20.0	3	5
2. Most of the Time	40.0	60.0	2	15
3. Sometimes	0	16.0	0	4
4. Seldom	0	0	0	0
5. Never	0	0	0	0

**Table 2. Would you share your crisis with a fellow minister?**

Numeric Response	% Response		# Response	
	Clergy	Lay	Clergy	Lay
1. Always	20.0	16.0	1	4
2. Most of the Time	40.0	24.0	2	6
3. Sometimes	40.0	48.0	2	12
4. Seldom	0	8.0	0	2
5. Never	0	4.0	0	1
No Response	0	0	0	0

**Table 3. Do you have a personal mentor in ministry that would help you?**

Numeric Response	% Response		# Response	
	Clergy	Lay	Clergy	Lay
1. Always	80.0	36.0	4	9
2. Most of the Time	0	28.0	0	7
3. Sometimes	0	8.0	0	2
4. Seldom	0	20.0	0	5
5. Never	20.0	8.0	1	2
No Response	0	0	0	0

**Table 4. I believe I would benefit from crisis intervention.**

Numeric Response	% Response		# Response	
	Clergy	Lay	Clergy	Lay
1. Always	40.0	36.0	2	9
2. Most of the Time	40.0	20.0	2	5
3. Sometimes	20.0	32.0	1	8
4. Seldom	0	60.0	0	3
5. Never	0	0	0	0
No Response	0	0	0	0

**Table 5. I feel comfortable sharing my crisis with fellow ministers.**

	% Response		# Response	
	Clergy	Lay%	Clergy	Lay
1. Always	20.0	0	1	0
2. Most of the Time	20.0	12.0	2	3
3. Sometimes	40.0	64.0	2	16
4. Seldom	0	16.0	0	4
5. Never	0	8.0	0	2
6. No response	0	0	0	0

**Table 6. I feel alone in Ministry.**

	% Response		# Response	
	Clergy	Lay%	Clergy	Lay
1. Always	0	0	0	0
2. Most of the Time	0	4.0	0	1
3. Sometimes	40.0	32.0	2	8
4. Seldom	40.0	12.0	1	3
5. Never	40.0	52.0	2	13
6. No response	0	0	0	0

**Table 7. Crisis intervention is needed and helpful if held in a confidential place.**

	% Response		# Response	
	Clergy	Lay	Clergy/Lay	
1. Always	40.0	44.0	2	11
2. Most of the Time	20.0	36.0	1	9
3. Sometimes	20.0	20.0	1	5
4. Seldom	20.0	0.0	1	0
5. Never	0	0	0	0
6. No response	0	0	0	0

**Table 8. Establish a pastoral care intervention crisis intervention ministry in church.**

	% Response		# Response	
	Clergy	Lay	Clergy/Lay	
1. Always	40.0	64.0	2	16
2. Most of the Time	20.0	20.0	1	5
3. Sometimes	40.0	12.0	2	3
4. Seldom	0	4.0	0	1
5. Never	0	0	0	0
6. No response	0	0	0	0

**Table 9. Do you think a connectional intervention location would benefit the ministers?**

	% Response		# Response	
	Clergy Lay		Clergy Lay	
1. Always	80.0	68.0	4	17
2. Most of the Time	20.0	12.0	1	3
3. Sometimes	0	20.0	0	5
4. Seldom	0	0	0	0
5. Never	0	0	0	0
No response	0	0	0	0

**Table 10 . Are your concerns addressed effectively when you practice ministry?**

	% Response		# Response	
	Clergy Lay		Clergy/Lay	
1. Always	20.0	8.0	1	2
2. Most of the Time	0	40.0	0	10
3. Sometimes	60.0	36.0	3	9
4. Seldom	20.0	8.0	1	2
5. Never	0	0	0	0
6. No response	0	8.0	0	2

**Table 11. Would you like to have a confidential place to go to discuss your crisis?**

	% Response		# Responded	
	Clergy Lay		Clergy Lay	
1. Always	60.0	56.0	3	14
2. Most of the Time	40.0	20.0	2	5
3. Sometimes	0	20.0	0	5
4. Seldom	0	4.0	0	1
5. Never	0	0	0	0
6. No response	0	0	0	0

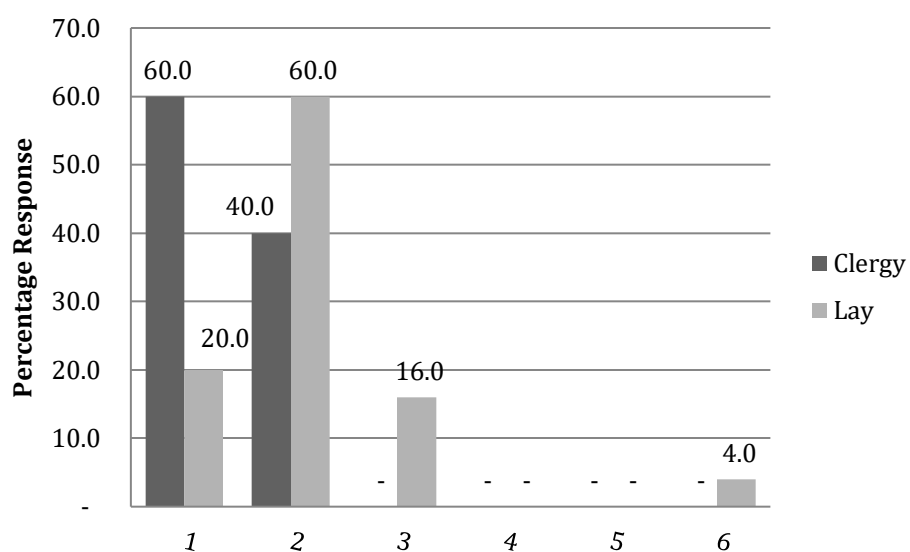


Figure 1. Do you Feel Comfortable in Ministry

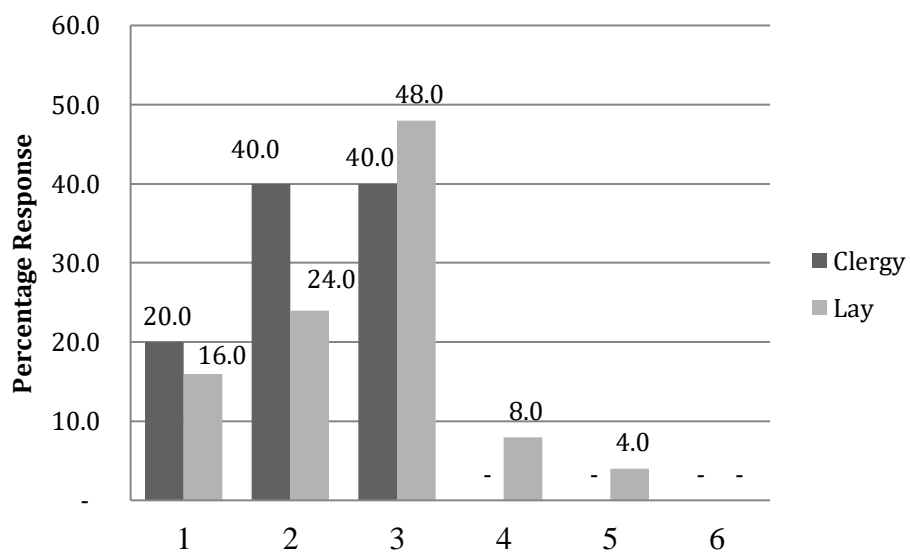


Figure 2. Would you share your crisis with a minister?

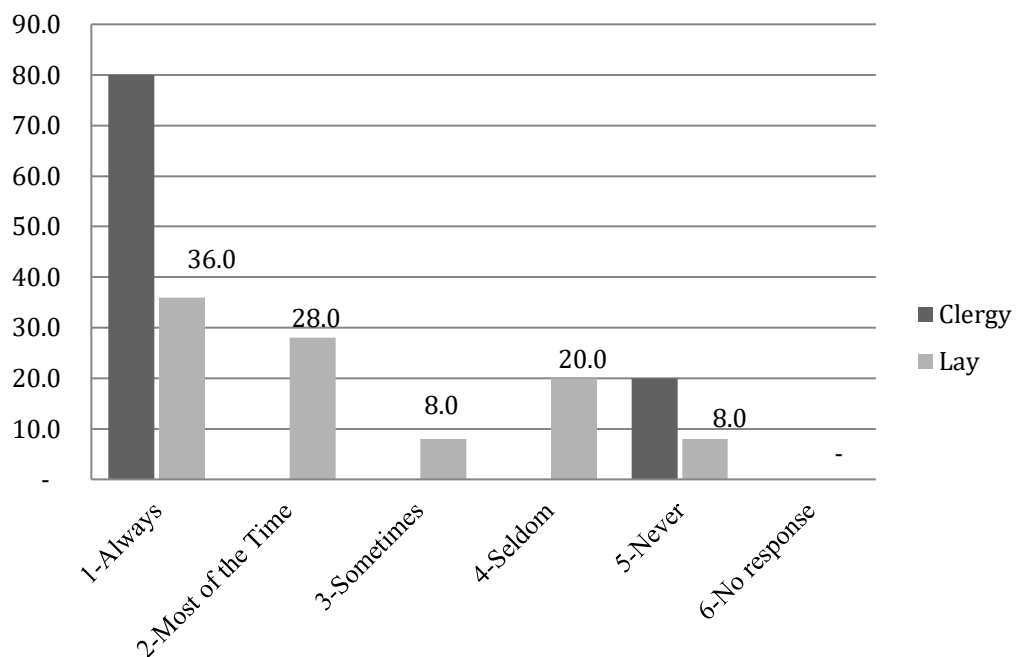


Figure 3. Do you have a personal mentor in ministry

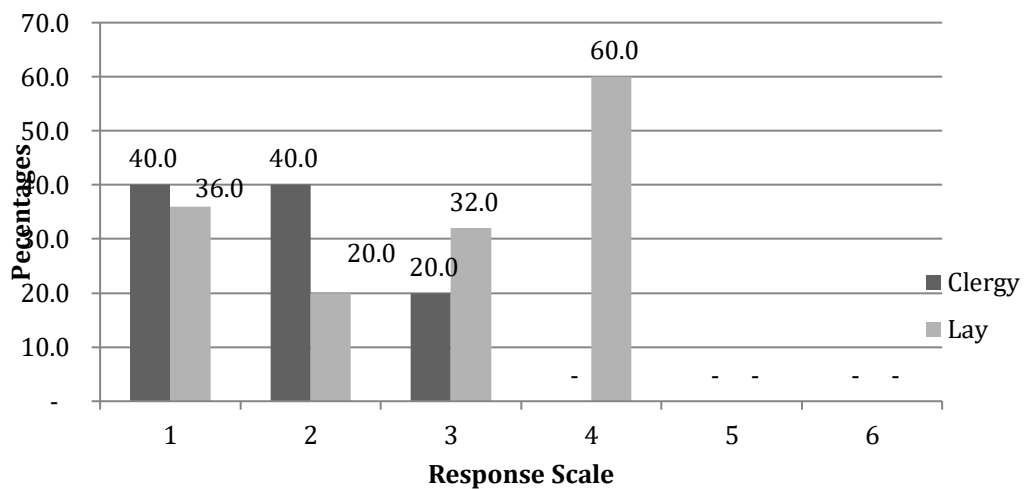


Figure 4. I believe I would benefit from Crisis Intervention

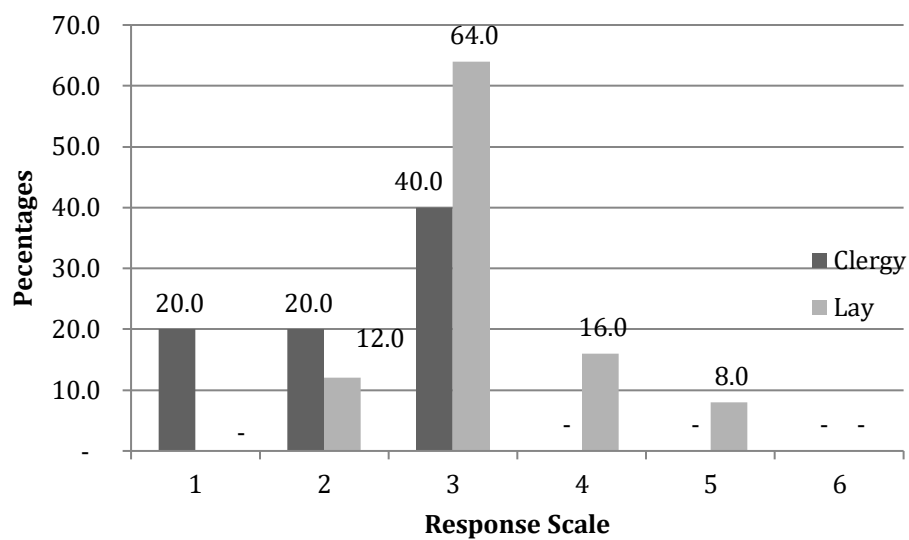


Figure 5. I feel comfortable sharing my crisis with others.

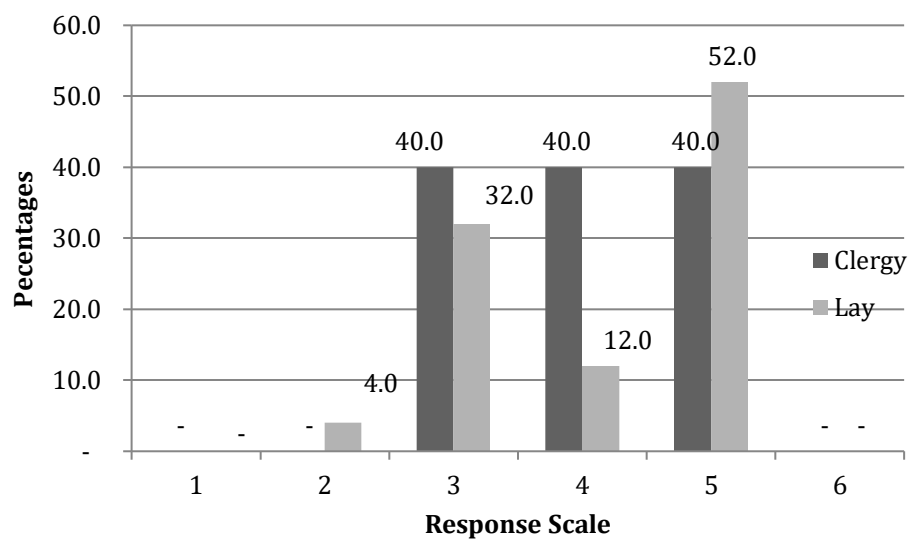


Figure 6. I Feel alone in ministry.

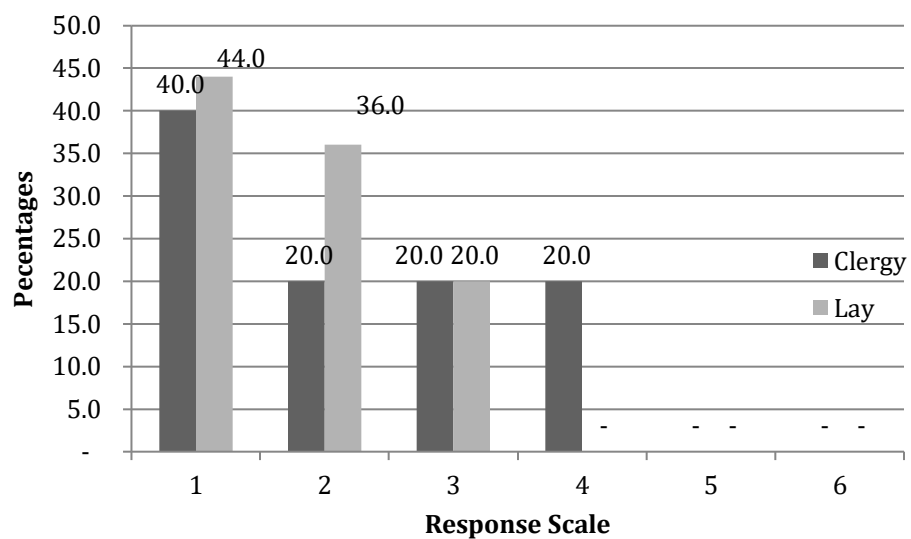


Figure 7. Crisis intervention is needed and helpful if held in a confidential place.

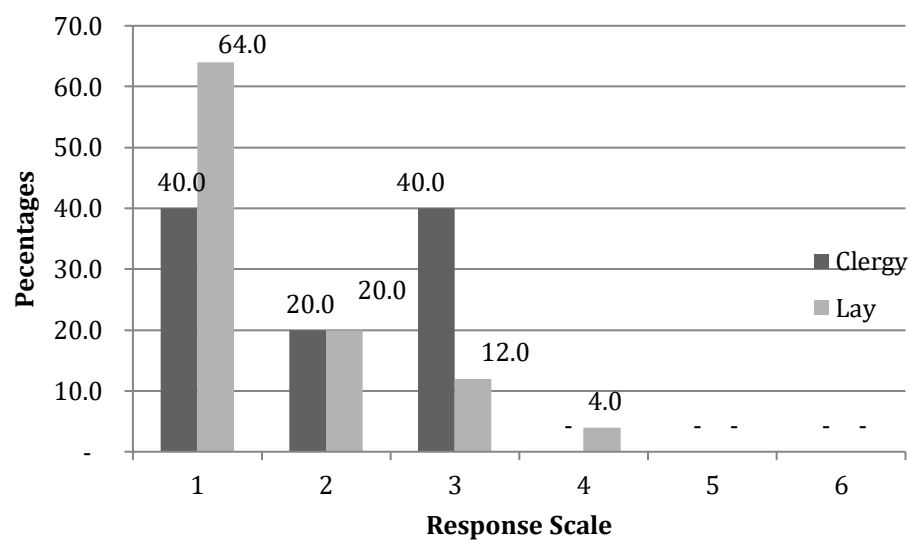


Figure 8. Establish a pastoral care intervention/crisis intervention ministry in church.



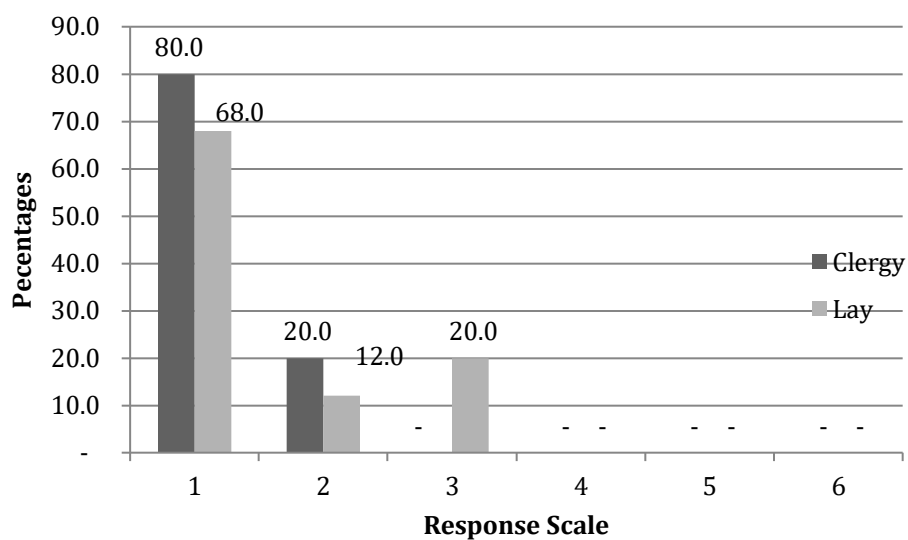


Figure 9. Do you think a connectional intervention location would benefit ministers?

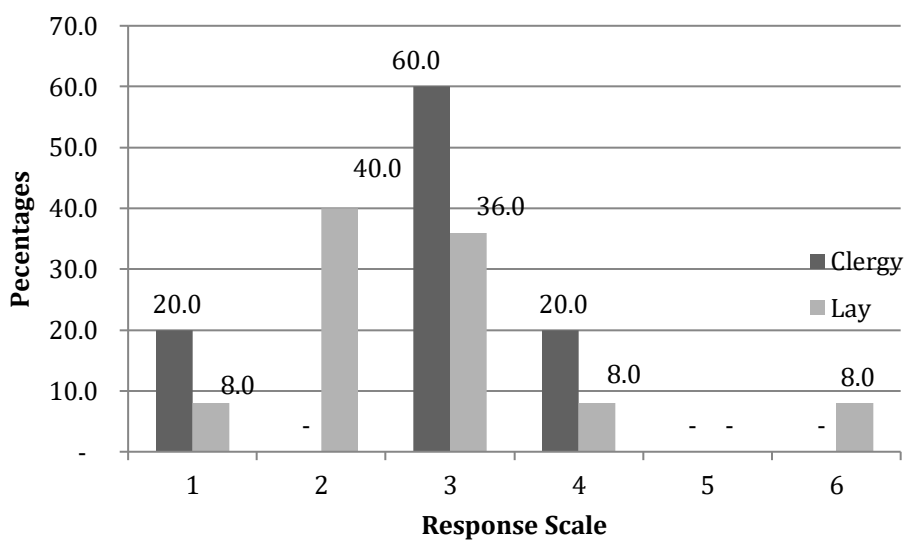


Figure 10. Are your concerns addressed effectively when you practice Ministry?

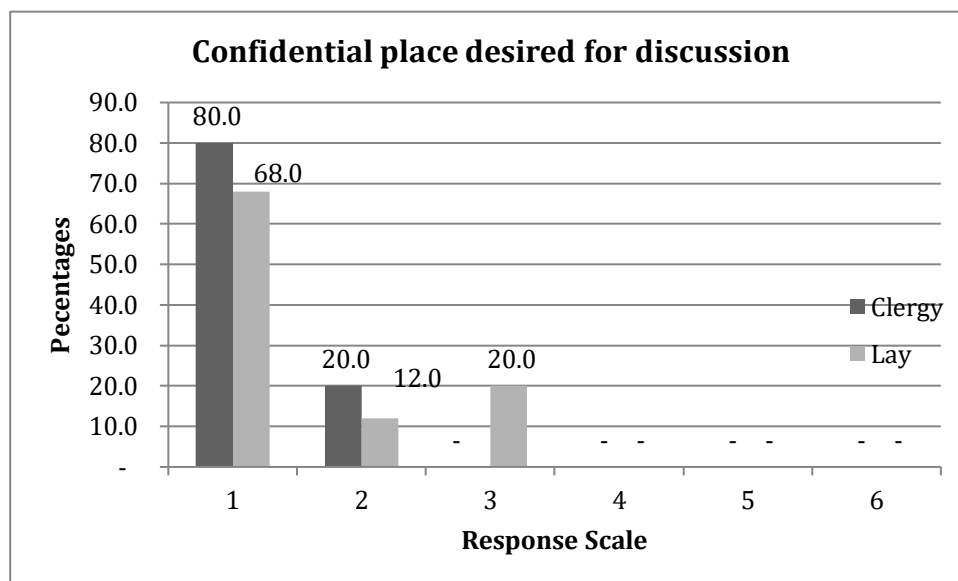


Figure 11. Would you like to have a confidential place to go to discuss your crisis?

Based upon the above results from the pre-workshop questionnaire, I have come to the conclusion of the following: The lay individuals who participated within this workshop verbalized “they were not aware of the full purpose or role of clergy, and only believed clergy just preached and visited people in the hospital”. Even though I informed the participants at the beginnings of the workshop to ask questions, not many questions were posed by the participants. It has been my experience that when participants are not made aware of crisis in a clergy person’s life, then they believe crisis would not exist.

Second, the pre-workshop survey had not been originally designed to focus upon the participants past, present, nor future spiritual and religious influences such as place of worship, methods of religious practice, or ways in which prior crisis events were dealt with. I believe that these questions would have provided a frame of reference to determine whether past coping mechanisms and interventions were successful.

The majority of the participants within this workshop were lay and their responses to the workshop interview questions indicated that their faith kept them strong. They did not respond negatively to the questions related to “would you like to have a crisis intervention program within their church to help them with crisis” however concerning the need for having a mentor in ministry appeared to be an important factor in developing their call to ministry.

The AME Church utilizes their own Theological Institute which prepares and instructs clergy towards becoming successful in their call and vocation in ministry. The areas of focus include Administration, Christian Education, Finance and Stewardship, Ministry Design and implementation, Evangelism, Community Involvement, and Church Planting. However, throughout the years there has not been any education concerning crisis intervention nor development of a center for clergy to avail psychological or ministry intervention techniques. However the areas of crisis and crisis intervention were not covered during prior class instruction. Maybe the use of a spiritual assessment in addition to the psychological assessment currently used (MBTI) would have been helpful to stem the crisis experienced or currently experienced by clergy.

How effective would the psychosocial and spiritual assessment be as a crisis intervention tool, in assisting those providing pastoral care and psychosocial intervention to clergy? Within my secular vocation as a chaplain, I currently prepare and implement spiritual plans of care which assess both the psychosocial and spiritual barometer of patients and families who are faced with crisis and end-of-life issues. The spiritual assessment addresses religious beliefs, clergy visitation, emotional affects, awareness of current situations, importance of religion/spirituality, unresolved ethical issues, defense

mechanisms, religious conflicts within the family, need for closure/life review, spiritual distress, and concurrent life stressors. The psychosocial assessment addresses emotional and psychiatric functions, coping skills and psychological strengths, suicidal ideation, social support systems, cultural considerations, community resource availability, emotional affects and behavioral manifestations. Other indicators address prior losses, concurrent life stressors, cultural beliefs and practices, family relationships, caregiver stress, spiritual concerns/strengths and social support systems.

The above assessments were utilized as a guide to design the survey listed in Appendix C and D which provides a qualitative picture of the crisis experienced by the individual. When correctly and thoroughly identified, an effective plan of care can be put in place to aid in healing.

The Post-Workshop Questionnaire (Appendix C, 204), was designed to obtain qualitative responses to questions which would serve as the Match Participants Group for small group discussion and subsequent education in the respective church and/or/ ecclesiastical group. All answers were confidential with variable statistical data presented in the analysis. The survey also provided the opportunity for one on one questions with the facilitator post workshop.

The interview questions below were used to obtain the percentage and numbers calculation from the qualitative statements with variable statistical data presented in the analysis. The survey also provided the opportunity for interactive question and answer period post workshop.

1. Please indicate the faith group are associated with:
  - a. African Methodist Episcopal
  - b. African Methodist Episcopal Zion
  - c. Christian Methodist Episcopal

- d. Baptist
- e. Church of God in Christ (COGIC)
- f. Episcopalian
- g. Protestant (Please indicate) \_\_\_\_\_
- h. Other (Please indicate): \_\_\_\_\_

**RESPONSES:** There were 5 AME Clergy and 15 AME Lay, and 1 Baptist Clergy.

2. Please check all that apply (underline specify title as applicable):

- a. Bishop
- b. Presiding Elder/District Superintendent/President
- c. General Officer/Connectional Officer/Council Officer
- d. Ordained Itinerant Elder/Pastor/Executive Pastor/Assistant Pastor)
- e. Ordained Itinerant Deacon
- f. Ordained Local Deacon
- g. Ordained Local Elder
- h. Non-Ordained/Licensed or Lay Minister
- i. Other, Please indicate: \_\_\_\_\_
- j. \_\_\_\_\_

**RESPONSES:** 2 Ordained Elders, 2 Ordained Local Deacons

3. If you are not currently ordained, please indicate your process in ministry:

- a. I have completed all requirements for ordination and no longer in process.  
Proceed to Question #4.
- b. Admissions Class
- c. First Year
- d. Second Year
- e. Third Year
- f. Fourth Year
- g. On Hold. Reason: \_\_\_\_\_
- h. Not yet decided. If not, what is your challenge preventing you from proceeding?  
\_\_\_\_\_

**RESPONSES:** 2- clergy have completed all requirements for ordination and are

No longer in process. 3- lay persons responded N/A and other respondents only responded "Lay" or not at all.

4. How many years have you been in ministry?

**RESPONSES:** Included 5 clergy were in ministry for 4,6,9,13, 30 years and 4 lay responded with 24, and 30 and N/A. The others wrote 'lay'.

5. Please indicate your current role and function(s) in ministry?

**RESPONSES** included : VBS (Vacation Bible School), Prayer ministry, Children's, Homeless Ministry, Biblical Teacher, Assistant Pastor, Christian Counselor, Pastoral Care, Associate Minister, Stewardess-serve the needs of the Pastor; Trustee, Church Office Staff, Music Ministry, Chair of a ministry (unspecified), Sunday School Teacher, Steward, Senior Ministry-Secretary/Treasurer, Health Ministry, Church Officer, Lay, Trustee, Choir Member, Lay, Steward, Bible Study, Prayer, Small Group Studies of Scripture, Christian Education, It depends on the situation and who or what (the person) it is happening to.

6. What do you define as a crisis?

**RESPONSES:** A crisis is unexpected events-not the norm. Interrupted; Not knowing my way; unmet needs, An overwhelming event or situation that interferes with functioning; Change in Life; [Un]Expected events in life, good or bad; Being in a situation where I have no idea how to solve or where to go; Anything that upsets or is out of the normal pattern; anything creating inability to take steps to solve problem; unexpected change that feels out of control; Scandal, discrimination; unnecessary harassment, cruelty, abuse (physical, verbal, emotional, social, spiritual,

etc.), Black Listing; unexpected change; Something that interrupts the normal way of things as expected in a person's life.

7. Are you presently experiencing a crisis in ministry, and if so please name it.

**RESPONSES:** No, Growing in ministry; Not at this time; caregiver; No; Yes: Lack of responsibility/accountability; desiring to grow in ministry with people but not sure of the route to take; Conflicting Feelings; No, but expect to later; not at the moment, Thank God; In general; No; I am experiencing the crisis of adapting to church members & congregation, as well as the ministerial staff;

8. Have you personally witnessed a minister or candidate in ministry experiencing crisis? If so, did you provide assistance, counsel, or referred the person to counseling; N/A.

**RESPONSES:** 5-Yes, 3-No, I provided assistance and counsel; I made an attempt should have referred them to a [ ] for counseling; I sat and talked with the minister and prayed with the minister; tried to encourage; Not at NBC; I did provide counsel and prayer support.

9. Do you feel comfortable speaking to your mentor or family member about your crisis?

**RESPONSES:** 5-Yes; 1-No; Additional Comments: Sometimes; There is a family member whom I feel comfortable talking to about anything in my life; some things; sometimes; and most of the time.

10. Does your church have a pastoral care or counseling ministry to aide clergy in crisis interventions? \_\_\_Yes, \_\_\_No. If No, do you think a pastoral care or crisis intervention program would be beneficial in your time of crisis and Why?

**RESPONSES:** 10- YES; 1-Maybe, 1-Don't know; 1-No with comments: it can address the concerns of ministry; Other Comments included: I think the clergy thinks the service is only for the community and congregation. The service has not been promoted to the clergy. Clergy may not feel comfortable using it. It may need to be an outside resource.

11. Please describe what would be an effective pastoral care and counseling ministry program for clergy in your church or faith group.

**RESPONSES:** A place to allow clergy to express their concerns; We need to address the concerns of the ministers; easily accessed, flexible hours, (have) male and female counselors; experienced, trained, degreed, and Christian; private small groups with other clergy; required monthly and bi-monthly counseling; I feel we have one already; consistent and confidential counseling for lay to pastoral minister; Supportive person that can offer knowledge/encouragement about who god is and what He is able to do in crisis. Non-judgmental!!! Trustworthy; private counseling; It is important for anyone who attends church whether a member or not to know that the church does have a genuine pastoral care & counseling ministry program who can be helpful and also a mentor; Monthly meetings for support and important to share, speak, and express personal experiences. Update, prayer and praise.



## Conclusion and Analysis

The responses above contained various emotional indicators surrounding spiritual and psychosocial feelings and assessment variables concerning the effectiveness of a required intervention program within the church. Among the religious aspects of the responses, participants responded that the characteristics to be exhibited by clergy were to be consistent in behavior, ethical in decision making, non-judgemental in interventions, trustworthy in character, and to recognize and maintain privacy. These were key factors that should be inherent in the development of a crisis intervention program within the church.

The non-judgemental aspect of the responses can be associated with past research that has viewed the members were non-trusting of the clergy and that they were considered as being better than the members. (This lack of trust could also be a key to considering non-validation of the call and the level of work associated with the call.) Another key factor that was discussed was the genuine structure of the program where sincerity of feelings and concerns are necessary for the program and the participant's success within the program. These four factors- trust, ethical, non-judgmental, and privacy appears to be the aspects that are needed to reduce the crisis levels that may be present. Support meetings and time for sharing are also necessary in order to provide a safe place to address crisis moments and affectuate the healing process.

Other aspects that could be used to assist clergy in crisis interventions were discussed within Schaefer and Jabobsens' article, *Surviving Clergy Burnout*, outlined twelve common causes of burnout and seven positive/healthy responses in dealing with

clergy burnout.<sup>1</sup> The twelve common causes of burnout, as indicated in the beginning of this writing include:

1. Board Expectations: “Can’t You Meet Our Every Need?”
2. Role Conflict: “Be a Strong Moral Leader but don’t offend Anyone Who Might Leave and Hurt the Budget.”
3. Role Conflict: “Promote Personal Balance for Others but Work Relentlessly Yourself!”
4. Challenge of Multi-Tasking: “Am I the Last of a Dying Breed?”
5. Conflict Between vision and Reality: “It Sounds Like You’ve Become Disillusioned?”
6. Public/Private Boundaries: “Why are They Stealing Glances at My Shopping Cart?”
7. Financial Pressures: “Why Can’t We Take Exciting Vacations Like All My Friends?”
8. Living in a Different Time Zone: “Why Can’t We Ever Go Anywhere on Weekends?”
9. Delicacies of Leadership: “But I Can’t Just Tell That Person He’s Fired!”
10. Physical Health, Stress, and Depression: “You Seem Tired”.
11. An Ambiguous Role in a Changing Society: “What is It You Do, Anyway?”
12. The Yardstick of Success: “So, How’s It Going? Congregation Growing?”<sup>2</sup>

<sup>1</sup> Arthur Gross Schaefer and Steve Jacobsen, “Surviving Clergy Burnout,” *Encounter* 70, no. 1 (2009): 37-66 ATLAS Serials, Religion Collection, EBSCOhost, assessed December 8, 2015, 47-63.

<sup>2</sup> Arthur Gross Schaefer and Steve Jacobsen, “Surviving Clergy Burnout,” *Encounter* 70, no. 1 (2009): 37-66 ATLAS Serials, Religion Collection, EBSCOhost, assessed December 8, 2015, 37-47.

The above signs of burnout were not indicated in the results of either the pre-test workshop survey, nor post-workshop questionnaire due to the fact that there was a small group of sample data from the participants. However, in response to the methods that could possibly be used to alleviate burnout, responses indicated that it is indeed effective to have an intervention program in place.

The seven healthy responses in dealing with clergy burnout were outlined within the Schaefer/Jacobsen article “Surviving Clergy Burnout” (2009), and indicating clergy utilizing an honest self-assessment of ones expectations, function, and psychological work that needs to be done, are listed below:

1. Develop honest expectations for oneself and one’s congregation.
2. Strategic Modeling for Clergy: Self-Assessment Wellness Audit.
3. The Institutional Values Audit, a valuable tool for lay and professional leadership.
4. Moving From an Employee Relationship To One Based On A Mutual Covenant of Respect and Mission.
5. Moving from Burnout to Renewal through Physical Health and the Recovery of Sabbath.
6. Ethical Decision-Making.
7. Changing the Situation.<sup>3</sup>

Other assessments and questions that are significant to your particular context may warrant different models relative to the individual’s process and application of self-care. This project revealed that a program would be welcome within the local church, and additionally be established within the district and connectional church to serve both

<sup>3</sup> Arthur Gross Schaefer and Steve Jacobsen, “Surviving Clergy Burnout,” *Encounter* 70, no. 1 (2009): 37-66 ATLAS Serials, Religion Collection, EBSCOhost, assessed December 8, 2015, 37-47.

clergy and lay. The clergy relied on their faith to help them through a crisis, and believe that should a crisis arise, they would utilize that program.

As this project's research was conducted in the local church, it is my goal to conduct further research throughout the connectional AME church, develop and teach classes through the Theological Institute and various conferences to clergy addressing Crisis, Crisis Intervention, and Pastoral Presence. It is my hope that this method of teaching would be effective in providing added health, wellness, and dynamic ministry for the women and men of God who have answered the call to ministry. The congregations will benefit as they observe their pastor is able to engage in proper and deserved self-care

## SUMMARY OF LEARNINGS

### **Semester 1: August, 2012**

#### **What new insights about yourself have you gained during this phase?**

I have to begin the answer to this question by quoting the student handbook, “to develop a dynamic project that may be made available for use by others. This program will enhance your own servant leadership and also will enable you to make a greater contribution to ministry beyond your local setting.”<sup>1</sup>

I have learned that I need to focus myself more. This learning phase is really intense and it is not for the faint of heart. As I began to read, listen and observe my peers during intensive and peer group meetings, I realized that we aren’t all that different. Sure we have different physical, social, and psychological peculiarities, voices, opinions, and tones of speech, however, we each have a common goal: to learn something new; a new aspect of ministry that is propelling us to explore it in a new way with a new voice, and still remain independent and unique.

For many years I have prided myself on ‘knowing how to care in pastoral care for others’, yet, this caring did not include me. Sure I knew what to say, do, and act when in the presence of a family that experienced crisis. But did I know what to say, do and act when I was experiencing crisis in my heart or soul? A place where I knew I could handle the process and then lay down? My voice had begun reshaping itself with a new bravado,

<sup>1</sup> “Student manual for the Doctor of Ministry Program of United Theological Seminary, (Doctoral Studies Committee: United Theological Seminary, Dayton, OH, August 2016), 3.

if you will. How so, you may ask? Well, I have found that I am bolder in my opinions yet able to listen to others with a compassionate ear. I know that I can be critical of others, and for that I do not apologize. I can, however, adjust my reactions of ‘I can’t believe she/he said that’ to ‘that is how she/he reacts to certain situations.’ It is not a matter for me to change them, but I can guide them towards redirecting their reactions to constructive ways.

**Semester 2:** Aug 19-23, 2013

**What new insights about yourself have you gained during this intensive?**

This intensive began with physical challenges which were not present last semester. As I was involved in a car accident one month prior to the beginning of this intensive, I had to endure overwhelming physical pain. At night I would take my pain medication, and then find myself up at 5:30 a.m. to host a daily morning devotion call with my church. I was determined not to let the pain control me, so I controlled it. I found myself not rushing and took the time to enjoy each class, absorbing the information related to Samuel DeWitt Proctor. I found myself having ‘inside conversations’ with myself, and asking how I can also apply Dr. Samuel Proctor’s mandate towards educational excellence?

This question was answered as I heard Dr. Edward Charles Booth say, “There is No Future for a people who deny their past”. This quote reminded me of my spiritual autobiography, which revealed new levels of my self – strength, endurance, goal setting, and objective completion. As Dr. Booth said, “There must be a determination whether I

should be active in ministry with a purpose . . . that I need to regain my prophetic voice and reclaim my prophetic zeal.” I have reclaimed my prophetic voice and prophetic zeal. Now that I have reflected upon my context, I am excited to conduct further research and review of the biblical and historical aspects of ministry involvement.

**What new perceptions about your context have you gained during this intensive?**

I need to understand that the context in which I am studying is constantly changing and may not fit in all circumstances. However, knowing that the experiences of all present within the church are shared in one form or another, I will have to bring to bear the emotional, physical, spiritual and emotional state or the global, state, city, and local interpretations as it relates to crisis, and hope.

**What new information have you gained this intensive that will be important to your doctoral work?**

Historically, I have used the Bible to teach the Word of God and how it related to our present and past experiences. These teachings often focused around a particular event, person, or teaching of Jesus which, after reviewing it would help the hearer or reader understand the context in which Jesus was teaching.

This intensive is important to my doctoral work because I have learned that not only does the Bible form the base of the context growth; it also must depend on other resources that help to clarify the biblical text. These resources will point me towards change in how my ministry in my context will be approached.

### **Semester 3: August 18-December 2014**

#### **What new insights about yourself have you gained during this intensive?**

The theme for this week's intensive, "Holiness and Idolatry for Ministry" illuminated the importance of participating in ministry while keeping focus on God and not worldly desires, materialism or egoism. As I look upon at my forty years in ministry, lay and ordained, I have become more introspective and seeking God's direction, through prayer and Bible study and devotions. I've also listened to face, than the personal opinions of fellow clergy. I am not denying that these relationships are important, but as Dr. Kiboko put it, "I needed to get the true meaning of what a 'hot dog' was."

As Rev. Dr. J. Kabamba Kiboko, shared her story of "getting the hot dogs out of the freezer and into the cooker, " I was reminded of how as ministers, from the inquiry stage to ordination, there are many unspoken methods and practice of ministry; from the nuance of conduct to observations of praxis in ministry. She clearly illuminated the simplest facts and experiences of life must be explained because everyone needs to be clear as to their purpose and function in life. With her strong accent and deliberate enunciation of the English language, Dr. Kiboko encouraged us and me to keep in mind that our explanations of God, holiness and idolatry must be clear. When we deny idolatry, we are in fact embracing our relationship with God. We are propelling ourselves into that sacred relationship and repelling from the secular and desires for fame, fortune, and egoism. Furthermore, if I am to keep God holy in my life, I must be intentional in my relationship with and permitting the Holy Spirit to direct me.

My ministry in the church is not only to be within the four church walls, but should focus on those outside the walls. I must keep my eyes on the eternal prize and



shield my eyes from the false reflections of ego, pedestals, and power. As a minister, idolatry is not to focus on a self-centered meaning, but should be other-centered; centered upon God's purpose for my life. As evidenced in Matthew 28:19-20, Jesus instructs the disciples and me to go out and baptize, teach, and instruct others in the eternal desire for and journey towards God. I am to teach, preach, and share the Word of God like a symphony utilizes many instruments. As the song contains the treble and bass clef, the notes are carefully placed on each line or space. When seamlessly placed on this staff, along with a beat or count, followed by a key of the tune, harmony will result. Summarizing, the music makes sense because there exists a relationship within all components of the music. Dr. Kiboko sermon can best be summed up in this statement, "To avoid idolatry in ministry, I must understand that the Holiness of God is necessary. I must go to God before I can go for God!"

**What new perceptions about your context have you gained during this intensive?**

Dr. Andrew Sung Park taught the core course "Theological Methodology, and introduced us to the theologies of Karl Barth, Paul Tillich, Gustavo Gutiérrez, Nietzsche, Juan Segundo, Hegel, Ruth Reuther, James Cone, Womanist Theology, Ted Peter, and Han-the Theology of the wounded. Each of these theologies explores self, relationship to God, relationship with others, and how to promote healing within oneself. Furthermore, to compare one or two theological methodologies may help me to define and determine if the experiences of the pastor and their interpretations of the Word of God can be constructive in finding solutions to their crises and promote healing.

**What new information have you gained this intensive that will be important to your doctoral work?**

I have learned that the intersection of idolatry and holiness may very well be the catalyst causing crises which develop within the pastoral ministry. The various means by which we provide care, comfort and compassion may be substituted from miserable marvelous. In other words, as we continue to preach, practice, and partake in the “Holy of Holies”, we need to remember that the idols that plague our very existence: materialism, professionalism, sexism, and vanity must not be the focus of our ministry.

**Semester 4: January 26-30, 2015**

**What new insights about yourself have you gained during this intensive?**

As an individual who has left-sided weakness and is hard-of-hearing, I have to continuously make people aware of my challenges so that they are aware of those issues. I do not languish on those weaknesses, but use them to continue to strengthen my resolve and pushing forward towards my life goals. I have discovered that weaknesses provide strength, and strength encourages endurance, and endurance leads to accomplishments.

**What new perceptions about your context have you gained during this intensive?**

Those individuals that were highlighted in our intensives revealed to me the realization that our congregations still do not do enough for our disabled members. Many of our older churches (facades) do not have the means (financial) to accommodate or refurbish their buildings to accommodate the disabled. From a access ramp to hearing outlets to American Sign Language translators, these can become a burden to the

congregation. What we need to continually teach our congregations is that those with challenges need the same attention as those without challenges.

**What new information have you gained this intensive that will be important to your doctoral work?**

As I continue to work on my thesis entitled, “Clergy in Crisis: Running the Race Towards Healing”, the ability and support needed by the congregation and boards within the church are critical to the functions of the clergy, pastor and/or minister. The crisis which may develop because of the inability of the clergy to meet those immediate needs of those with disabilities can lead to miscommunication, lack of support, and even disagreements among the congregation. In order to herald the voice of the ‘less than these’, it is imperative for the clergy, minister and pastor to voice their concerns on social media, discard the stereotypic views concerning mental illness, gender, and culture and bring to the forefront the discussion needed to help those who are challenged with mental, physical, spiritual, and emotional challenges.

**Semester 5: August-December 2015**

**What new insights have you gained about yourself during this semester?**

During our peer group meeting October 13, 2015 Dr. Stevenson opened up with the following Scripture, 2 Timothy 1:3-7,

“3 I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. 4Recalling your tears, I long to see you, so that I may be filled with joy.5 I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also. Appeal for Loyalty to Paul and the Gospel

6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. 7 For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.”<sup>2</sup>

During this peer meeting along with the semester’s theme of Evangelism, both have taught me that gratefulness for my gift of Pastoral Care and Counseling is one that comes from God. This gift is neither self-taught, nor boisterous; faithful not faithless; visionary not forgetful. In Paul’s letter to Timothy, he reminds his student that the journey he is on should not be one of timidity, fear, or egocentric. He reminds Timothy, as well as me, that the reason for this journey through this learning experience, is to prepare me for the consistent and devoted assistance to those requiring my skills and presence.

**What new perceptions about your context have you gained during this semester? As**

As I prepared to complete this process, my context has given me the opening eye experience related to the pastor’s role as shepherd and teacher. Prior to scheduling my project’s presentation date, other ministries seemed to have taken precedence. I developed a little anxiety as the semester was coming to a close and I was not sure if my project would be presented. However, during this time of anxiety, God reminded me of 2 Timothy 1:7, “7 For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.”<sup>3</sup> This verse brought me peace, during my time of reflection. God directed me to incorporate the laity within the project, as they, the members

<sup>2</sup> 2 Tim 1:3-7, NIV.

<sup>3</sup> 2 Tim 1:7, NIV.

expectations and desire for pastoral care on an ongoing basis may be one of many contributors relating to crisis that the clergy man or woman experiences within ministry.

This moment of reflection reminded me of my own crisis as I had participated within the Lilly Grant training program during my two-year internship from 2008 through 2010. The crisis became evident as I tried to meet the needs of both my pastor and the congregation. At the end of that internship, my former pastor asked me how was the internship. My reply was, “it was hell.” He did not seem shocked nor surprised by my answer, but seemed relieved that I had not sugar coated my answer.

He went on to say, “Ministry is not easy because the congregation will only want you to preach and teach; it is a rare case that the board members will **allow** you to perform anything more than preaching or teaching. But as a pastor, you also have to provide administrative functions to include budgetary, human resources, and building maintenance/ management. You have had a unique opportunity but to have learned and applied added skill sets of administration, budgeting, meeting and officer appointments, worship design and conducting worship, and ministry liaison. These among many other learning opportunities, will help you to succeed should you receive a pastoral appointment.” He then asked, “Are you going to stay in ministry?” I replied, “Yes, but I’m going to take a break for about three months so as to process this internship.” Pastor replied, “That’s okay. I certainly understand.”

**What new information have you gained this semester that will be important to your doctoral work?**

I have learned the following: 1. God is always present, 2. “Go” means to live, 3. The Candidacy Review process melds the spiritual autobiography and your context of ministry as an intersection of where your project is designed and defined, 4. I need to

inform others clearly, succinctly, and on-pointe. Make sure what I am saying is clearly understood by others.

Dr. Thomas Francis, presented, “Equipping Church Leaders to Remain Present in the End-of-Life” with the purpose “[of] to [raising] awareness and [equipping] leaders how to understand and place into action the concept of “presence”, which includes the following points:

1. Introspectively examine your own end-of-life philosophy.
2. Remain present without fear, through a family’s end-of-life crisis [eol].
3. Provide needed support and information for family end-of-life tasks (funeral arrangements, business notifications, grief support, etc.)
4. Grief is a normal and natural reaction to the death of a loved one,
5. Bereavement is the objective situation of being bereaved due to the death of someone significant.
6. Mourning reflects the grieving practices of one’s culture and the specific actions and manner of expressing grief.”
7. Define your own grief/loss and assess your own comfort level. He also encouraged us to ask ourselves the following question, “Have you touched your own feelings?
8. Are you willing to be trained on how to sit with people who are suffering?
9. Are you aware of people’s feelings?
10. Be able to identify the Stages of Grief: Anger, Guilt, Denial, Sadness, Depression and Acceptance.
11. As a mediator, as you able to bring peace when a grieving family is experiencing

multiple emotional issues in the end-of-life crisis?

12. Can you recognize the grieving process and determine what stage a person is in.

13. Understand that Grief Reconciliation is an internal experience, an internal emptiness. It involves a fear, panic, loneliness, anger, quiet, longing, depressions. It is a process of learning to become more and more adapted to a new and changed way of living that does not include the deceased.

14. Aspects of Grief recovery: journaling, grief writing, and building a supportive network of relationships.

The information above does directly impact my project as the crisis that clergy experience involves some form of loss—loss of job, emotional stability, identity, responsibility, and self. As I continue to write and understand the level of grief experienced by clergy in crisis, I hope to provide a new and improved method through direct teaching, didactic learning groups, and group process. This should help clergy heal from their grief, explore, and embrace new ways to cope through their crisis.

## **Semester 6: August 2016-December 2016**

### **What new insights have you gained about yourself during this semester?**

Of all the six semesters this has by far been the most difficult. The work was not difficult; it was the physical and personal challenges that lay close to me as I tried to write. Throughout the process of preparing for the defense of my project, *Clergy in Crisis: Running the Race Towards Healing Using Crisis Intervention*, I found myself to be the object of my thesis. The questions that I had utilized during the project became my mantra, my focus, and eventually, the realization that as clergy, I too am susceptible to life's crisis. This paper is not the forum to speak about the issues which I have

encountered, however this paper is evident that even in the midst of preparing to complete a goal, of completing the Doctor of Ministry degree, I am not alone in my crisis.

Throughout this entire process, God has enhanced the gifts of friendship, companionship, pastoral presence, and listening ears to my cohort, who took it upon themselves to also walk with me. There were many instances throughout this intense work that I wanted to give up, leave, and never turn back, but God reminded me that this journey was God's doings, and through this crisis, and past crises, I was being prepared to help others throughout their own personal crisis. Throughout my challenges, I was surrounded by friends, companions and family who have stood by, companioned and prayed with me. This pastoral presence is that which is needed when you find crisis enter our clerical journey.

If you are an individual considering entering the ordained or lay ministry, consider contemplating and praying to God for a "heart" to journey with you; someone who, in the wisdom given to them by God, can tell you what you need to do to succeed, even when the strength of will, physical, or emotional challenges appear before you.

Martin Luther King, Jr.'s *Strength of Love*, sermon "God is able," provides the reason to rely upon God in times of trouble: "The forces of evil may temporarily conquer truth, but truth will ultimately conquer its conqueror...Let us notice, finally, that God is able to give us interior resources to confront the trials and difficulties of life. Each of us faces circumstances in life which compel us to carry heavy burdens of sorrow.

Christianity affirms that God is able to give us the power to meet them. God is able to



give us the inner equilibrium to stand tall amid the trials and burdens of life. God is able to provide inner peace amid outer storms.”<sup>4</sup>

During the nights of reflection and wondering if my paper would ever be finished, I realized that I had been given the support I needed to make it through. God gave me the gift of friendship and love from my cohort and mentors, my seminary friends, companionship from the ministerial staff at church, and most importantly pastoral presence from my husband and sons. There were many instances throughout this intense work that I wanted to give up, leave, and never turn back, but God reminded me that this journey was God’s instrument of motivation for my life, and through the past and present crises, I was being prepared to help others through their own personal crises.

To reflect upon my challenges, to have friends, companions and family to stand with me, pray with me, was the very same thing that is needed when crisis entered my life. I found it very imperative to seek the heart of God and not to do this alone. God’s presence through my crisis, even during the spiritual autobiographical writing provided me with the wisdom to succeed. I have learned a lesson; don’t take for granted the people, time, nor opportunities given to me even when I thought I had more time.

Just the other night, I reflected upon how I used to deal with my crises; I remembered would always become angry and scream, and did not give myself the chance to address those anger issues. Then I allowed God to take a hold of my life and the peace of the Holy Spirit came upon me and healed me. The angry self is no longer present; I have ‘flipped the script’ and engage in peaceful, reflective and prayerful meditation. I seek God in all and every circumstance and moment in my life, because God healed my

<sup>4</sup> Martin Luther King, Jr. *Strength in Love, Sermon: Our God is able*, (Fortress Press: Philadelphia, 1981), 111-112.

soul and provided me with a gift of pastoral presence and listening to help others in their times of crisis.

I sincerely encourage those beginning the journey towards advanced education, whether in a doctoral or masters program reflect upon your life. Write a spiritual autobiography and experience your 'self' first hand. Pray when you experience self-doubts. Keep on task knowing that you will heal from crisis. This healing comes from and through the gift of pastoral presence of the One who loves and cares for you. God is the great teacher and motivator. Do not give up on yourself. Others will count on you listening and caring for them.

**What new perceptions about your context have you gained during this semester?**

My context is changing; the congregation and ministerial staff are growing increasing their ministry towards the younger generation. Throughout this semester, I have noticed that the people are engaging in worship with a freedom of expression in call and response, in dance, and in song. The words have more impact within their spiritual soul, and they are being changed in the midst of God's presence. As we continue to move towards worshipping within the community, there is a sense of renewed fellowship with those we are beginning to meet. We are worshipping beyond the walls of the church, into a diverse population of men, women, and children. Our established food and clothing pantry impacts families within the community, providing food and clothing on a weekly basis. This outpouring of love and care is the motivation behind providing a program also for our clergy who are both dedicated and answer the call of God; to

minister and proclaim the Word of the Gospel to the community and those who desire to have a relationship with God and others.

We have developed and become a praying church inside and outside of the walls. We pray with purpose and recognize God gives us purpose. In 2001, I developed and implemented Our Healing Hearts Ministry, formerly known as the Pastoral and Congregational Care Ministry, which provides support through grief, bereavement, and counseling services both within and to the community. This ministry provides support to individuals and families who face personal crisis through sickness, incapacity, joblessness; empowering them to learn how to bring healing through wholeness of body, mind, and soul. The people are no longer afraid of what may happen when they leave the worship experience. Their trust in God, who is stronger than any crisis, coupled with faith that is exponentially strengthened and increasing through pastoral presence.

**What new information have you gained this semester that will be important to your doctoral work?**

With the completion of my project and continuing reflection upon that day, I have learned that when people face a crisis they do not go to others first, but rely on God to help them through their crisis. Respondents to the surveys and questionnaires revealed that faith is the most prevalent form of healing. Even if there would be a perceived crisis in the person's life, they would not utilize a crisis counselor, but pray. Most respondents denied crisis are in their lives, but should there be one, that would be the only time they would seek counsel. Comfort in pastoral presence was prevalent throughout the workshop and no seemed anxious nor uncertain about their feelings of unresolved grief nor crisis.

The thesis question, would people go to confidential places to help them heal from crisis, did not include the spiritual formation aspect as related to their historical or familial experiences, which I believe would have had a greater impact on the question.

The doctoral study needs to be expanded to include more than one faith group to obtain a greater cross-relational response. Even though I began with the hypothesis that a crisis intervention group may prevent clergy from leaving ministry or experiencing burnout, I think the wider question should be asked, Does your historical and family of origin influence how you define, react to and influence your crisis moments in life?

The next chapter of this project will be “Building Bridges Between Pain and Healing: A Pastoral Care and Clinical Model of Intervention.” Taking great care and presence, I invite you to seek out the building blocks of your bridge to become whole again.

Peace

**APPENDIX A**  
**UNDERSTANDING TERMINOLOGY AND CONCEPTS**

## APPENDIX A

### UNDERSTANDING TERMINOLOGY AND CONCEPTS

**abnormal psychology.** The area of psychological investigation concerned with understanding the nature of individual pathologies of mind, mood, and behavior.

**absolute threshold.** The minimum amount of physical energy needed to produce a reliable sensory experience; operationally defined as the stimulus level at which a sensory signal is detected half the time.

**accommodation.** The process by which the ciliary muscles change the thickness of the lens of the eye to permit variable focusing on near and distant objects.

**addiction.** A condition in which the body requires a drug in order to function without physical and psychological reactions to its absence; often the outcome of tolerance and dependence.

**aggression.** Behaviors that cause psychological or physical harm to another individual.

**altruism.** Prosocial behaviors a person carries out without considering his or her own safety or interests.

**amnesia.** A failure of memory caused by physical injury, disease, drug use, or psychological trauma.

**anticipatory coping.** Efforts made in advance of a potentially stressful event to overcome, reduce, or tolerate the imbalance between perceived demands and available resources.

**anxiety.** An intense emotional response caused by the preconscious recognition that a repressed conflict is about to emerge into consciousness.

**anxiety disorders.** Mental disorders marked by physiological arousal, feelings of tension, and intense apprehension without apparent reason.

**assimilation.** According to Piaget, the process whereby new cognitive elements are fitted in with old elements or modified to fit more easily; this process works in tandem with accommodation.

**attachment.** Emotional relationship between a child and the "regular caregiver.

**attention.** A state of focused awareness on a subset of the available perceptual information.

**attitude.** The learned, relatively stable tendency to respond to people, concepts, and events in an evaluative way.

**attributions.** Judgments about the causes of outcomes.

**automatic processes.** Processes that do not require attention; they can often be performed along with other tasks without interference.

**behavior.** The actions by which an organism adjusts to its environment.

**behavior analysis.** The area of psychology that focuses on the environmental determinants of learning and behavior.

**behavior modification.** The systematic use of principles of learning to increase the frequency of desired behaviors and/or decrease the frequency of problem behaviors.

**behavior therapy.** See behavior modification.

**behavioral confirmation.** The process by which people behave in ways that elicit from others specific expected reactions and then use those reactions to confirm their beliefs

**behavioral data.** Observational reports about the behavior of organisms and the conditions under which the behavior occurs or changes.

**behavioral measures.** Overt actions and reactions that are observed and recorded exclusive of self-reported behavior.

**behavioral rehearsal.** Procedures used to establish and strengthen basic skills; as used in social-skills training programs, requires the client to rehearse a desirable behavior sequence mentally.

**behaviorism.** A scientific approach that limits the study of psychology to measurable or observable behavior.

**behaviorist perspective.** The psychological perspective primarily concerned with observable behavior that can be objectively recorded and with the relationships of observable behavior to environmental stimuli.

**belief-bias effect.** A situation that occurs when a person's prior knowledge, attitudes, or values distort the reasoning process by influencing the person to accept invalid arguments.

**between-subjects design.** A research design in which different groups of participants are randomly assigned to experimental conditions or to control conditions.

**biological constraints on learning.** Any limitations on an organism's capacity to learn that are caused by the inherited sensory, response, or cognitive capabilities of members of a given species.

**biological perspective.** The approach to identifying causes of behavior that focuses on the functioning of the genes, the brain, the nervous system, and the endocrine system.

**biomedical therapies.** Treatments for psychological disorders that alter brain functioning with chemical or physical interventions such as drug therapy, surgery, or electroconvulsive therapy.

**biopsychosocial model.** A model of health and illness that suggests that links among the nervous system, the immune system, behavioral styles, cognitive processing, and environmental factors can put people at risk for illness.

**bipolar disorder.** A mood disorder characterized by alternating periods of depression and mania.

**blocking.** A phenomenon in which an organism does not learn a new stimulus that signals an unconditioned stimulus, because the new stimulus is presented simultaneously with a stimulus that is already effective as a signal.

**body image.** The subjective experience of the appearance of one's body.

**bystander intervention.** Willingness to assist a person in need of help.

**chronic stress.** A continuous state of arousal in which an individual perceives demands as greater than the inner and outer resources available for dealing with them.

**chronological age.** The number of months or years since an individual's birth.

**classical conditioning.** A type of learning in which a behavior (conditioned response) comes to be elicited by a stimulus (conditioned stimulus) that has acquired its power through an association with a biologically significant stimulus (unconditioned stimulus).

**client.** The term used by clinicians who think of psychological disorders as problems in living, and not as mental illnesses, to describe those being treated.



**client-centered therapy.** A humanistic approach to treatment that emphasizes the healthy psychological growth of the individual; based on the assumption that all people share the basic tendency of human nature toward self-actualization.

**clinical ecology.** A field of psychology that relates disorders such as anxiety and depression to environmental irritants and sources of trauma.

**clinical psychologist.** An individual who has earned a doctorate in psychology and whose training is in the assessment and treatment of psychological problems.

**clinical social worker.** A mental health professional whose specialized training prepares him or her to consider the social context of people's problems.

**closure.** A perceptual organizing process that leads individuals to see incomplete figures as complete.

**cognition.** Processes of knowing, including attending, remembering, and reasoning; also the content of the processes, such as concepts and memories.

**cognitive appraisal.** With respect to emotions, the process through which physiological arousal is interpreted with respect to circumstances in the particular setting in which it is being experienced; also, the recognition and evaluation of a stressor to assess the demand, the size of the threat, the resources available for dealing with it, and appropriate coping strategies.

**cognitive appraisal theory of emotion.** A theory stating that the experience of emotion is the joint effect of physiological arousal and cognitive appraisal, which serves to determine how an ambiguous inner state of arousal will be labeled.

**cognitive behavior modification.** A therapeutic approach that combines the cognitive emphasis on the role of thoughts and attitudes influencing motivations and response with the behavioral emphasis on changing performance through modification of reinforcement contingencies.

**cognitive development.** The development of processes of knowing, including imagining, perceiving, reasoning, and problem solving.

**cognitive dissonance.** The theory that the tension-producing effects of incongruous cognitions motivate individuals to reduce such tension.

**cognitive perspective.** The perspective on psychology that stresses human thought and the processes of knowing, such as attending, thinking, remembering, expecting, solving problems, fantasizing, and consciousness.

**cognitive processes.** Higher mental processes, such as perception, memory, language, problem solving, and abstract thinking.

**cognitive psychology.** The study of higher mental processes such as attention, language use, memory, perception, problem solving, and thinking.

**cognitive therapy.** A type of psychotherapeutic treatment that attempts to change feelings and behaviors by changing the way a client thinks about or perceives significant life experiences.

**compliance.** A change in behavior consistent with a communication source's direct requests.

**concepts.** Mental representations of kinds or categories of items or ideas.

**conditioned response (CR).** In classical conditioning, a response elicited by some previously neutral stimulus that occurs as a result of pairing the neutral stimulus with an unconditioned stimulus.

**conditioned stimulus (CS).** In classical conditioning, a previously neutral stimulus that comes to elicit a conditioned response.

**conformity.** The tendency for people to adopt the behaviors, attitudes, and values of other members of a reference group.

**confounding variable.** A stimulus other than the variable an experimenter explicitly introduces into a research setting that affects a participant's behavior.

**consciousness.** A state of awareness of internal events and of the external environment.

**consensual validation.** The mutual affirmation of conscious views of reality.

**conservation.** According to Piaget, the understanding that physical properties do not change when nothing is added or taken away, even though appearances may change.

**contact comfort.** Comfort derived from an infant's physical contact with the mother or caregiver.

**context of discovery.** The initial phase of research, in which observations, beliefs, information, and general knowledge lead to a new idea or a different way of thinking about some phenomenon.

**contingency management.** A general treatment strategy involving changing behavior by modifying its consequences.

**control procedures.** Consistent procedures for giving instructions, scoring responses, and holding all other variables constant except those being systematically varied.

**controlled processes.** Processes that require attention; it is often difficult to carry out more than one controlled process at a time.

**coping.** The process of dealing with internal or external demands that are perceived to be threatening or overwhelming.

**counseling psychologist.** Psychologist who specializes in providing guidance in areas such as vocational selection, school problems, drug abuse, and marital conflict.

**counterconditioning.** A technique used in therapy to substitute a new response for a maladaptive one by means of conditioning procedures.

**countertransference.** Circumstances in which a psychoanalyst develops personal feelings about a client because of perceived similarity of the client to significant people in the therapist's life.

**creativity.** The ability to generate ideas or products that are both novel and appropriate to the circumstances.

**criterion validity:** The degree to which test scores indicate a result on a specific measure that is consistent with some other criterion of the characteristic being assessed; also known as predictive validity.

**cultural perspective:** The psychological perspective that focuses on cross-cultural differences in the causes and consequences of behavior.

**decision making:** The process of choosing between alternatives, selecting or rejecting available options.

**delusions:** False or irrational beliefs maintained despite clear evidence to the contrary.

**dependent variable:** In an experimental setting, any variable whose values are the results of changes in one or more independent variables.

**ego:** The aspect of personality involved in self-preservation activities and in directing instinctual drives and urges into appropriate channels.

**egocentrism:** In cognitive development, the inability of a young child at the preoperational stage to take the perspective of another person.

**emotion:** A complex pattern of changes, including physiological arousal, feelings, cognitive processes, and behavioral reactions, made in response to a situation

**emotional Intelligence:** Type of intelligence defined as the abilities to perceive, appraise, and express emotions accurately and appropriately, to use emotions to facilitate thinking, to understand and analyze emotions, to use emotional knowledge effectively, and to regulate one's emotions to promote both emotional and intellectual growth.

**fear:** A rational reaction to an objectively identified external danger that may induce a person to flee or attack in self-defense.

**fight or flight response:** A sequence of internal activities triggered when an organism is faced with a threat; prepares the body for combat and struggle or for running away to safety; recent evidence suggests that the response is characteristic only of males.

**formal assessment:** The systematic procedures and measurement instruments used by trained professionals to assess an individual's functioning, aptitudes, abilities, or mental states.

**frequency distribution:** A summary of how frequently each score appears in a set of observations.

**gender roles:** Sets of behaviors and attitudes associated by society with being male or female and expressed publicly by the individual.

**genes:** The biological units of heredity; discrete sections of chromosomes responsible for transmission of traits.

**group dynamics:** The study of how group processes change individual functioning may be reached, especially if it is in line with the leader's viewpoint.

**health:** A general condition of soundness and vigor of body and mind; not simply the absence of illness or injury.

**health psychology:** The field of psychology devoted to understanding the ways people stay healthy, the reasons they become ill, and the ways they respond when they become ill.

**hierarchy of needs:** Maslow's view that basic human motives form a hierarchy and that the needs at each level of the hierarchy must be satisfied before the next level can be achieved; these needs progress from basic biological needs to the need for transcendence.

**APPENDIX B**  
**PRE/POST-TEST WORKSHOP SURVEY**

**APPENDIX B**  
**PRE/POST-TEST WORKSHOP SURVEY**

*Survey One:*

Respondents will be asked to rate on a scale of 1-5,

**1 – Always    2 – Most of the time    3 - Sometimes    4 – Seldom    5 - Never**

- \_\_\_\_\_ 1. Do you feel comfortable in ministry?
- \_\_\_\_\_ 2. Would you share your crisis with a fellow minister?
- \_\_\_\_\_ 3. Do you have a personal mentor in ministry that could help you?
- \_\_\_\_\_ 4. I believe I would benefit from crisis intervention.
- \_\_\_\_\_ 5. I feel comfortable sharing my crisis with others?
- \_\_\_\_\_ 6. I feel alone in ministry?
- \_\_\_\_\_ 7. Crisis intervention is needed, and helpful if held in a confidential place.
- \_\_\_\_\_ 8. Would you like to have a pastoral care/crisis intervention ministry established within the local church?
- \_\_\_\_\_ 9. Do you think a connectional intervention location would benefit the church ministers?
- \_\_\_\_\_ 10. Are your concerns addressed effectively as you practice ministry?
- \_\_\_\_\_ 11. Would you like to have a confidential place to go to discuss your crisis?

**APPENDIX C**  
**POST WORKSHOP QUESTIONNAIRE**

## APPENDIX C

### POST WORKSHOP QUESTIONNAIRE

Please answer the following questions as they will serve as the Match Participants Group for small group discussion and subsequent education in your respective church/Ecclesiastical group. All Answers will be confidential with variable statistical data presented in the analysis. If you desire further information or need to meet with the facilitator, please complete your contact information at the end of this questionnaire.

Thank you.

1. Please indicate the faith group are associated with:
  - a. African Methodist Episcopal
  - b. African Methodist Episcopal Zion
  - c. Christian Methodist Episcopal
  - d. United Methodist Church
  - e. Baptist
  - f. Church of God in Christ (COGIC)
  - g. Episcopalian
  - h. Protestant (Please indicate) \_\_\_\_\_
  - i. Other (Please indicate): \_\_\_\_\_
  
2. Please check all that apply(underline specify title as applicable):
  - a. Bishop
  - b. Presiding Elder/District Superintendent/President
  - c. General Officer/Connectional Officer/Council Officer
  - d. Ordained Itinerant Elder/Pastor/Executive Pastor/Assistant Pastor)
  - e. Ordained Itinerant Deacon
  - f. Ordained Local Deacon
  - g. Ordained Local Elder
  - h. Non-Ordained/Licensed or Lay Minister

Other, Please indicate: \_\_\_\_\_



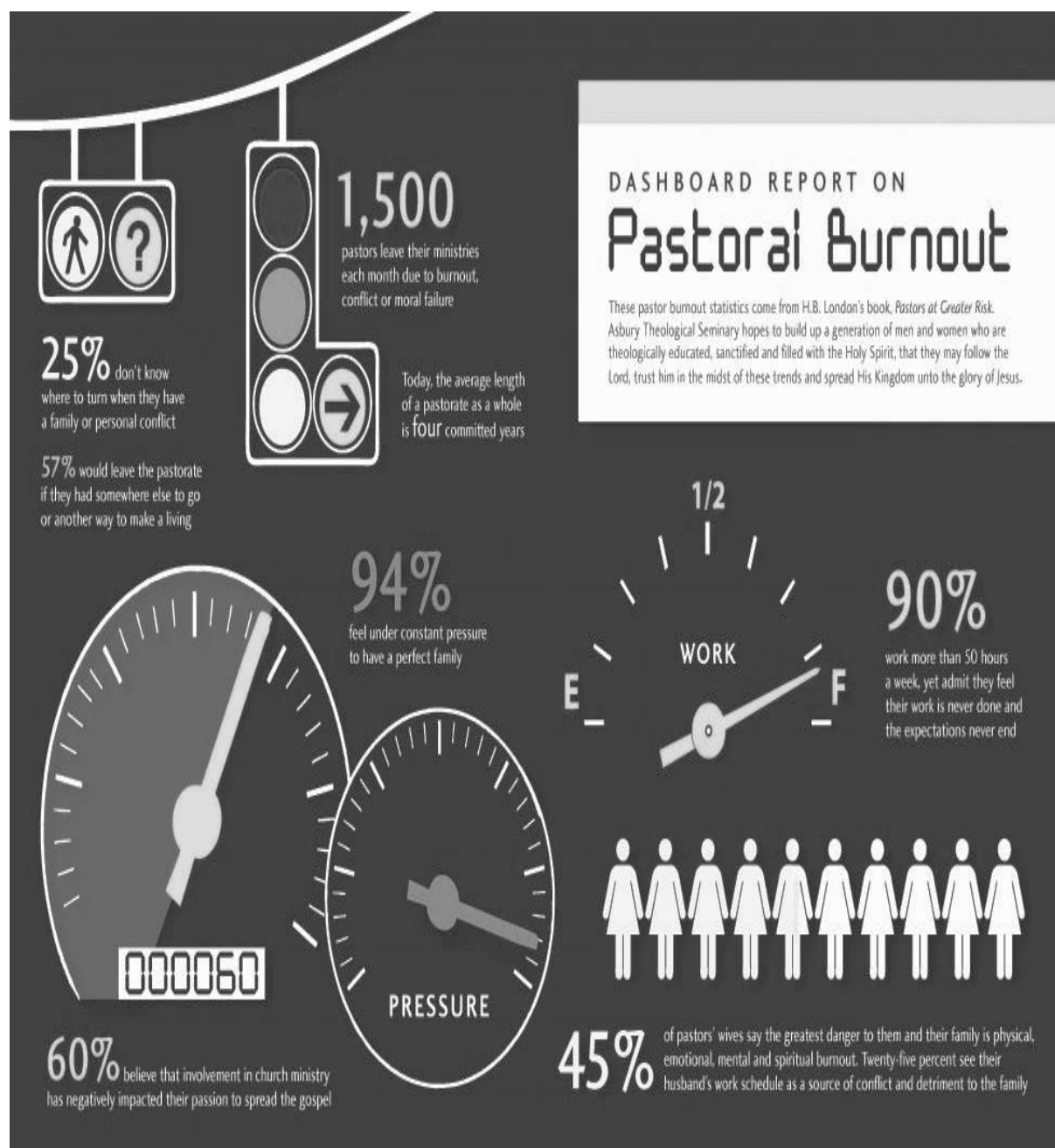
3. If you are not currently ordained, please indicate your process in ministry:
  - a. I have completed all requirements for ordination and no longer in process.  
Proceed to Question #4.
  - b. Admissions Class
  - c. First Year
  - d. Second Year
  - e. Third Year
  - f. Fourth Year
  - g. On Hold. Reason: \_\_\_\_\_
  - h. Not yet decided. If not, What is your challenge preventing you from proceeding? \_\_\_\_\_
4. How many years have you been in ministry?
5. Please indicate your current role and function(s) in ministry?
6. What do you define as a crisis?
7. Are you presently experiencing a crisis in ministry, and if so please name it.
8. Have you personally witness a minister or candidate in ministry experiencing crisis?  
If so, did you provide assistant, counsel, or referred the person to counseling?
9. Do you feel comfortable speaking to your mentor or family member about your crisis?
10. Does your church have a pastoral care or counseling ministry to aide clergy in crisis interventions? \_\_\_\_Yes, \_\_\_\_No. If No, do you think a pastoral care or crisis intervention program would be beneficial in your time of crisis and Why?

Please describe what would be an effective pastoral care and counseling ministry program for clergy in your church or faith group

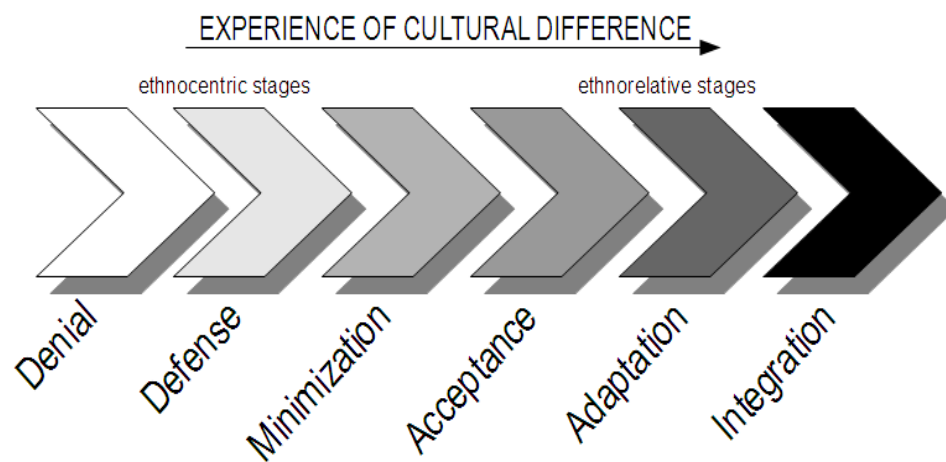
**APPENDIX D****DASHBOARD REPORT ON PASTORAL BURNOUT**

## APPENDIX D

## DASHBOARD REPORT ON PASTORAL BURNOUT



**APPENDIX E****DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY**

**APPENDIX E****DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY****Developmental Model of Intercultural Sensitivity**

Adapted by Mark Sample from Bennett, M. J. (1993). Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity. In R. M. Paige (Ed.), *Education for the Intercultural Experience* (pp. 21-72). Yarmouth, ME: Intercultural Press.

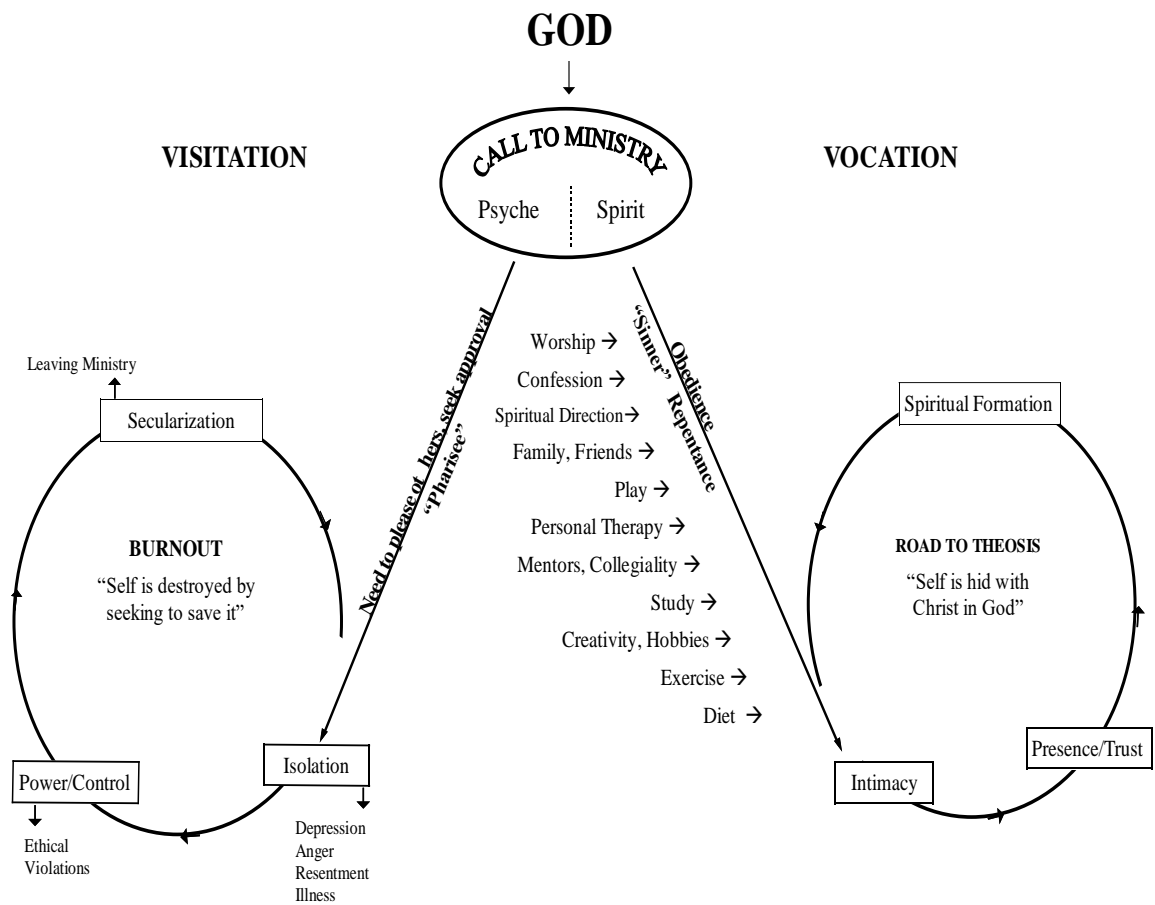
**APPENDIX F**  
**CLERGY BURNOUT CYCLE**

APPENDIX F

CLERGY BURNOUT CYCLE

CLERGY BURNOUT CYCLE

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